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THE HISTORY
OF
CIVILIZATION IN INDIA.
A SKETCH.

WITH SUGGESTIONS FOR THE IMPROVEMENT
OF THE COUNTRY.

COMPILED BY
JOHN MURDOCH, LL.D.

FIRST EDITION. 2,000 COPIES.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA.
LONDON AND MADRAS.

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PREFATORY NOTE.

THE following account of the *Civilization of India* is only a very imperfect *Sketch*, but it may be useful to persons who have not access to larger works on the subject.

The compiler would express his obligations specially to the following works, which are commended to the attention of the reader :

Ancient India. By Mr. R. C. Dutt. A revised edition in one volume is now available. Price Rs. 5.

Hindu Civilization under British Rule. By Mr. Pramath Bose, B.Sc., &c. This forms a sequel to Mr. Dutt's work. It consists of four volumes : only three volumes have yet been published.

Sir William W. Hunter's *England's Work in India*.

J. S.

MADRAS, August, 1902.

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HISTORY

OF

CIVILIZATION IN INDIA

A SKETCH.

THE EARLY INHABITANTS.

The Aborigines.—The earliest inhabitants of India seem



EARLIER FLINT IMPLEMENTS.

to have been in the rudest state of society, called the *Hunting Stage*. They lived on wild animals, fruits, and roots. Scattered over the country, there are found in the earth rude implements, made of hard stone. The oldest were formed

merely by chipping; the newest are polished, showing a little advance in civilization. Both kinds have been dug out of the ground in different parts of India, showing that the country was first occupied by tribes in the *Hunting Stage*. Implements, formed as mentioned above, belong to what is called the *Stone Age*.

It is not yet known with certainty who first peopled India and from whence they came. It is generally supposed that they were *Negritos*, a small black negro-like race, spread over the Eastern Archipelago. They are found in a comparatively pure state in the Andaman Islands.

Races from the North-East.—At an early period some tribes, who had dwelt in Central Asia side by side with the forefathers of the Mongolians and the Chinese, crossed over to India by the north-eastern passes, and spread along the base of the Himalayas and their north-eastern offshoots.

Other tribes, called *Kolarians*, appear to have entered India by the same route, and to have proceeded in a south-westerly direction. The *Santal*s are one of the most numerous of the *Kolarian* tribes. The *Kolarians* at present are only about two millions in number, and confined to a small tract of country

to the west of Bengal; but the Bhils of Rajputana and some other



ANDAMAN ISLANDERS.

tribes, now speaking Aryan dialects, are believed to be descended from Kolarians.

The Kolarians have high cheek-bones, flat noses, and thick lips. The early Kolarians were, no doubt, uncivilised, like their descendants of the present day.

Dravidians from the North West.—The ancestors of the principal nations of South India, called Dravidians, appear to have entered India by the north-west passes. It would seem as if the two streams, the Kolarians and Dravidians, had crossed each other in Central India. The Dravidians, proving the stronger, thrust aside the Kolarians and went forward in a mighty body to the south.

The Dravidians are not confined to South India. The Gonds are Dravidians; so are

the Oraons and Rajmahalis in the Bengal Presidency. They may have been more than one immigration of Dravidians. Compared with the Kolarians, they were not so uncivilised.

Whatever may have been their features when they entered India, the Southern Dravidians, in this respect, do not differ from the Aryans.

Condition of the Early Inhabitants.—The population was still comparatively thin. There were large tracts of unbroken forest. This was the case in some parts even after the Aryans entered India. Such are mentioned in the *Rāmāyana*.

Many of the Dasyus were like the Bhils or other wild tribes of India at present; others had a partial civilization. In several of the Vedic hymns the wealth of the Dasyus is mentioned, e.g. "Subdue the might of the Dasa; may we, through Indra, divide his collected wealth." They had forts and cities. "Indra and Agni, by one effort together ye have shattered 90 forts belonging to the Dasyus." "O Indra, impetuous, thou didst shatter by thy bolt 99 cities for Puru."

Religion.—The religion of the early inhabitants of India was, no doubt, the same as that which still prevails over a large part

Eastern Asia, and is still found in some districts of India. A supreme God was acknowledged, but He was neglected by the people as they thought Him too good to do them any harm. Their religion thus consisted in the worship of demons, or evil spirits, supposed to be cruel and revengeful, whom they sought to propitiate by bloody sacrifices and wild dances.

The demonolatry of the early inhabitants of India was largely adopted by the Aryans, and found its way into the Atharva Veda, which differs a good deal in character from the Rig-Veda.

The belief in evil spirits still prevails. Sir Monier Williams says:

"The great majority of the inhabitants of India are, from the cradle to the burning ground, victims of a form of mental disease which is best expressed by the term demonophobia. They are haunted and oppressed by a perpetual dread of demons. They are firmly convinced that evil spirits of all kinds, from malignant fiends to merely mischievous imps and elves, are ever on the watch to harm, harass, and torment them, to cause plague, sickness, famine and disaster, to impede, injure, and mar every good work."

Each village had also each protecting deity, sometimes a stone with rude patches of red paint.

THE ARYAN INVASION.

The Kolarian and Dravidian settlers were followed by another race, called Aryans, who entered by the north-west passes. *Aryan* is supposed to be connected with the root AR, which in Greek and Latin, means *plough*. In English *arable* means fit to be ploughed. They perhaps took their name as cultivators, to distinguish them from the wandering Tartar tribes. In modern Sanskrit *arya* means noble.

Language.—Sanskrit became known to European scholars only towards the close of the 18th century. "In 1786, Sir William Jones made the memorable declaration that the similarities between Sanskrit, Greek, Latin, German and Celtic could only be explained on the hypothesis that these languages had a common parentage."* Fifty years later this was confirmed by Bopp's *Comparative Grammar*.

Max Müller says:

"Many words still live in India and in England, that have witnessed the first separation of the northern and southern Aryans, and these are witnesses not to be shaken by cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for

* Taylor's *Origin of the Aryans*, p. 1.

heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger, and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves."*

Some illustrations will now be given of the correspondence in language :

<i>English.</i>	<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>
Father	pitar	pater	pater.
Mother	matar	météer	mater.
Brother	bhratar	phratría (clan)	frater.

The numerals are a good test of resemblance in language. A few examples may be given :

<i>English.</i>	<i>Sanskrit.</i>	<i>Greek.</i>	<i>Latin.</i>
Two	dvi	duo	duo.
Three	tisras (fem.)	treis	tres.
Six	shat	hex	sex.
Seven	saptan	hepta	septem.
Ten	dasan	deka	decem.
Twenty	vimsati	eikosi	viginti.
Hundred	shatim	hekatón	centum.
Thousand	sahasra	chilioi	mille.

The numerals agree as far as a hundred. Thousand had not received expression at that early period; hence the names for thousand differ. Sanskrit and Zend share the name for thousand in common (Sanskrit *sahasra*, Zend *hazanra*) which shows that the ancestors of the Brahmans and Parsis continued united for a time after they had left the Western Aryans. The Greeks and Romans each formed independently their own name for thousand.

Sanskrit was not the original from which all the rest were derived, for Greek has, in several instances, a more primitive form than Sanskrit. Hence all these dialects point to some more ancient language that died in giving birth to the modern Aryan dialects.

Original Home of the Aryans.—Until lately, the earliest home of the Aryans was supposed to be in the high lands of Central Asia. It is now generally believed that it was in Europe, although Max Müller still holds "somewhere in Asia."

Some of the reasons for the belief that the cradle of the Aryans was in Europe are the following: There is a language in Russia, called Lithuanian, which more nearly resembles Sanskrit than any other. It is the only modern Aryan language which, like the Sanskrit, has three numbers, singular, dual, and plural. The Aryan languages have no common name for camel, which they would have had if Central Asia had been their original home.

* *History of Ancient Sanskrit Literature*, p. 14.

This also applies to the two great Asiatic beasts of prey, the lion and the tiger; certain trees known to the primitive Aryans are indigenous to Europe. The climate was cold, for the early Aryans counted their years by winters.

When the Eastern Aryans left the primeval home, they settled for a time in Iran, the high lands of Persia. There they made some progress in civilization. In Europe the Aryans seem not to have advanced beyond the pastoral stage. The Indo-Iranian languages have special terms for ploughing, sowing, and reaping which do not extend to Europe.* As already mentioned, the word for thousand is Indo-Iranian.

The religious beliefs of the Aryans in Iran resembled each other. Ahura Mazda, 'the wise Lord,' the chief divinity, was the same as Varuna; the heaven god. Next to him was Mithra, the sun-god. The homa or soma plant was spoken of in the most exalted terms.

A division afterwards took place among the Eastern Aryans, some of them pursuing an eastern course to India. Religious enmity seems also to have arisen. The Ahura or Asura of the Iranians was considered an evil spirit, the enemy of the gods; the *devas*, bright ones, gods, were degraded into demons.

Entry of the Eastern Aryans into India.—They marched in a large body with their families, their servants, their cattle. India was entered by the north-west passes. Rivers were forded at conveniently shallow places, or, if deep, they were crossed in boats.

Indians of the present day justly complain of the pride of some Englishmen; but it is as nothing compared with the pride of the Aryan invaders. They called the early inhabitants the "black skin"; and as their noses were not so large as theirs, they were described as "goat-nosed" or "noseless."

The Kolarian and Dravidian languages were quite different from the Sanskrit of the invaders, as is shown by a few common words:

English.	Sanskrit.	Kolarian.†	Dravidian.‡
Man	nara	horh	al.
Head	kapála	buho	talei.
Hair	kesa	ub	mayir.
Eye	akshan	met	kan.
Ear	karna	lutor	kadu.
Hand	hasta	thi	kei.

As the Aryans could not understand the early inhabitants, they called them "speechless," and as they did not worship the same gods, they called them "godless."

The Aryans, as they advanced, gradually established them-

* Taylor's *Origin of the Aryans*, p. 185.

† Santal, Latham, p. 183.

‡ Tamil.

selves in the forests, fields, and villages of the aborigines. The latter contended as bravely as they could against their invaders. Their black complexion, barbarous habits, rude speech, and savage yells during their night attacks, made the Aryans speak of them as demons.

The following imprecation from the Rig-Veda shows the hatred of the invaders :

"Indra and Soma, up together against the cursing demon! May he burn and hiss like an oblation in the fire! Put your eternal hatred on the villain who hates the Brahman, who eats (raw) flesh, and whose look is abominable."

The Aryans were the more powerful. The Dasyus were either driven before them or were reduced to slavery. The first great distinction in India was between the white and dark races, the conquerors and the conquered, the freeman and the slave. One of the earliest aboriginal tribes brought under subjection was called Sudras, and the name was extended to the whole race. The aborigines were also called *Dasyus*, a word supposed to mean *enemies*. So many of them were enslaved, that the word *dāsa* was afterwards applied to a servant.

The war of invasion lasted for centuries, nor were the early inhabitants, as a whole, subjugated at any period.

The Indus is the great river of the Vedas. The name India was derived from Sindhu, the frontier river. The Ganges, literally the Go, Go, is only twice named in the Vedas. Several smaller rivers are mentioned. By degrees the Aryans spread eastward till they reached the Sarasvatī, which was the boundary in Vedic times.

The state of society among the Aryans, as indicated by the hymns, will now be described.

Villages and Towns.—The invaders gradually settled in the Panjab. Villages were placed near watercourses, in positions favourable for pasturage and agriculture. The villages in some cases grew into towns, and these into cities. The houses, in general, as at present, were built of mud. Some were of so frail a construction that they trembled as the Maruts passed, that is, when the fierce winds blew. In tracts bordering on the hills, where stone was abundant, that material was sometimes used. Indra is said to have demolished a hundred cities of stone. Iron cities or fortifications are mentioned.

Rajas and Headmen.—The country occupied by the Aryans was peopled by various tribes, and divided into numerous principalities. Many names of kings occur in the Rig-Veda. Their meetings, whether friendly or hostile, are mentioned. Indra is represented as living in the society of his wives like a king. When Mitra is said to occupy a great palace with a thousand pillars and a thousand gates, we may suppose that this is but an exaggerated description

of a royal residence such as the poet had seen. The kings or chiefs did not acknowledge one superior. Hence sometimes an Aryan leader fought with an Aryan leader.

Mention is made of *purpati*, lords of cities, and *gramani*, heads of villages.

Domestic Relations.—In Vedic times the marriage of one wife seems to have been the rule. In some cases, from the *Swayamvara* ceremony, the bride could choose her husband. This shows that early marriage did not prevail. There was also more or less polygamy. A Rishi is said to have married in one day ten damsels. Two gods, the Ashvins, together took one wife. "Thus," says Dr. Rajendralala Mitra, "you have in the Rig-Veda, self-choice, polygamy, and polyandry." Widows were permitted to marry.

The general opinion of the female sex seems to have been that put into the mouth of Indra: "Indra himself hath said, The mind of woman brooks not discipline. Her intellect hath little weight." R. V. viii. 33, 17.

Dress.—References are made to well-dressed females and to well-made garments. From these passages and others relating to jewels, it may be gathered that considerable attention was already paid to personal decoration. The materials of the clothing were probably cotton and wool. The form of the garments was much the same as among the modern Hindus. A turban is mentioned. References to the needle and sewing suggest that made dresses were not unknown.

Food.—Foremost came the products of the cow. Butter and curds were essential at every meal. Fried grain, mixed with milk, was particularly relished. Barley and wheat were ground and baked into cakes. But *flesh* was considered *the best food*. The Satapatha Brāhmana says: *Eṣad u ha vai paramam annādyam yan māmsam*,* 'Indeed, the best food is flesh.'

One of the most remarkable changes in Hindu customs since Vedic times is that with regard to the use of certain kinds of animal food. The late Dr. Rajendralala Mitra occupies the highest rank among Indian scholars, and he investigated the subject simply to give the real facts of the case. In his *Indo-Aryans*, he has a chapter headed, "Beef in Ancient India." It begins as follows:

"The title of this paper will, doubtless, prove highly offensive to most of my countrymen; but the interest attached to the enquiry in connexion with the early social history of the Aryan race on this side of the Himalaya, will, I trust, plead my excuse. The idea of beef—the flesh of the earthly representative of the divine Bhagavati—as an article of food is so shocking to the Hindus, that thousands over thousands of the more orthodox among them never repeat the counterpart of the word

in their vernaculars, and many and dire have been the sanguinary conflicts which the shedding of the blood of cows has caused in this country. And yet it would seem that there was a time when not only no compunctious visitings of conscience had a place in the mind of the people in slaughtering cattle—when not only the meat of that animal was actually esteemed a valuable aliment—when not only was it a mark of generous hospitality, as among the ancient Jews, to slaughter the ‘fatted calf’ in honor of respected guests,—but when a supply of beef was deemed an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burnt with the dead. To Englishmen, who are familiar with the present temper of the people on the subject, and to a great many of the natives themselves, this remark may appear startling; but the authorities on which it is founded are so authentic and incontrovertible that they cannot, for a moment, be gainsaid.”

Dr. R. Mitra quotes Colebrooke as follows: “It seems to have been anciently the custom to slay a cow on that occasion (the reception of a guest) and a guest was therefore called a *goghna*, or ‘cow killer.’” In the “*Uttara-Rama-Charitra* the venerable old poet and hermit Vālmiki, when preparing to receive his brother sage Vasishtha, the author of one of the original law books (*Smritis*) which regulates the religious life of the people, and a prominent character even in the Vedas, slaughtered a lot of calves expressly for the entertainment of his guests. Vasishtha, in his turn, likewise slaughtered the ‘fatted calf’ when entertaining Visvamitra, Janaka, Satanaṇḍa, Jamadagnya, and other sages and friends.”*

The late Mr. Kunte, B. A., of Poona, author of the *Sadda-shana Chintanika*, says in his Prize Essay on *The Vicissitudes of Aryan Civilization in India*: “Hospitality was the rule of life, and guests were received with great ceremony: cows were specially killed for them.” (p. 196).

The ancient Aryans highly valued their cows, but they did not make gods of them and worship them.

The sacrifice of oxen and cows, *gomedha*, was common.

Intoxicating liquors are mentioned in the hymns. Nearly whole Mandala of the Rig-Veda is devoted to the praise of the Soma juice.

Wine or spirit, *sura*, was also in use. “The earliest Brahman settlers,” says Dr. R. Mitra, “were a spirit-drinking race and indulged largely both in Soma beer and strong spirits. To their gods the ‘most acceptable and grateful offering was Soma beer, and wine or spirit was publicly sold in shops for the use of the community. In the Rig-Veda Sanhita a hymn occurs which shows that wine was kept in leather bottles and freely sold to comers. The *sura* of the *Sautramani* and the *Vajapaya* was other than arrack, manufactured from rice meal. In the Rām

yana the great sage Visvamitra is said to have been entertained with *maireya* and *sura* by his host Vasishttha. In the Mahábhárata, the Yádavas are represented as extremely addicted to drinking.

Buddhism must have contributed much to check the spread of drunkenness in India, as it did in putting down the consumption of flesh meat; but it was never equal to the task of suppressing it.*

Grades of Society.—The two great divisions of the people in Vedic times were the Aryans and the aborigines, afterwards called Sudras. The chief occupations of the Aryans were fighting and cultivating the soil. Those who fought gradually acquired influence and rank, and their leaders appear as Rajas. Those who did not share in the fighting were called Vis, Vaisyas, or householders.

At first any one might preside at a sacrifice. In the Vedas there are kings who composed their own hymns to the gods, Rajarishis, who united in their person the power both of king and priest. Visvamitra, the author of the Gáyatrí, was a Kshatriya. The Brahman was at first simply an assistant at sacrifices; afterwards he became a *purohita*, or family priest, and thus acquired influence.

Fighting and cultivation were sometimes united. Mr. Kunte says: "The patriarch and his sons and perhaps grandsons quietly cultivated their land, but when necessary, they mounted their horses, and, sword in hand, marched against their enemies. As yet the Brahmana was not afraid of wielding a sword, nor was the Kshatriya ashamed of tilling the land." †

Max Müller says: "The system of castes, in the ordinary sense of the word, did not exist during the Vedic age. What we may call castes in the Veda is very different even from what we find in the laws of Manu, still more from what exists at the present day." ‡

Professions and Trades.—Dr. Wilson, in his *India Three Thousand Years Ago*, gives the following sketch of the Social Life of the Aryas:

"The Aryas, in the times of the Vedas, were principally a pastoral, though to a certain extent an agricultural, people. Their flocks and herds and their sheep, goats, cows, buffaloes, horses, camels, and teams of oxen, with the hump on their shoulders, are frequently mentioned, and made the subjects of supplication and thanksgiving both to gods and men. A daughter among them in the earliest times was designated *duhitri*, or milkmaid (the English word *daughter* has the same origin); and a *Gopa* and *Gopal*, or keeper of cattle, among them, came to mean protector in general, no doubt from the owners or keepers of cows having great importance in the community."

* Abridged from the *Indo-Aryans*, Vol. I., pp. 389—399.

† *Vicissitudes of Aryan Civilization*, p. 191.

‡ *Hibbert Lectures*, p. 342.

"*Gotra*, cow-house, was applied to the fences erected to protect the herd from violence or prevent the cattle from straying. The Brahman boasting of his sacred blood and divine generation speaks of the particular *gotra*, to which he belongs, little dreaming that the word is itself a testimony that the fathers of his race were herdsmen."*

"That the Aryans were not, however, merely a nomadic people is very evident. As well as their enemies, they had their villages and towns as well as cattle-pens; and many of the appliances, conveniences, luxuries, and vices, found in congregated masses of the human family. They knew the processes of spinning and weaving, on which they were doubtless principally dependent for their clothing. They were not strangers to the use of iron and to the crafts of the blacksmith, copper-smith, carpenter, and other artisans. They used hatchets in felling the trees of their forests, and they had planes for polishing the wood of their chariots. They constructed rims of iron to surround the wheels of their carts. They fabricated coats of mail, clubs, bows, arrows, javelins, swords or cleavers, and discs to carry on their warfare, to which they were sometimes called by the sound of the conch shell. They made cups, pitchers, and long and short ladles, for use, in their domestic economy and the worship of the gods. They employed professional barbers to cut off their hair. They knew how to turn the precious metals and stones to account; for they had their golden ear-rings, golden bowls, and jewel necklaces. They had chariots of war from which they fought, and ordinary conveyances drawn by horses and bullocks; they had rider-bearing steeds and grooms to attend them. They had eunuchs in their community. The daughters of vice were seen in their towns, and that, it would appear, with but a small accompaniment of shame; venders of spirits were also tolerated by them. They constructed skiffs, boats, rafts and ships; they engaged in traffic and merchandise in parts somewhat remote from their usual dwellings. Occasional mention is made in their hymns of the ocean which they had probably reached by following the course of the Indus. Parties among them covetous of gain are represented as crowding the ocean in vessels on a voyage. A naval expedition to a foreign country is alluded to as frustrated by a shipwreck." pp. 29—33, (abridged).

The caste prohibition against crossing the "black water," is not found in the Vedas, but was a later invention of the Brahman to keep the Hindus better under their control. While the Aryans were so far civilised, writing seems to have been unknown. They had no books and newspapers like their descendants at present.

Amusements.—Gambling was very common among the early Indians, and numerous illustrations are derived from the practice. In one of the hymns a gambler apparently describes his own experience:

1. The tumbling, air-born (products) of the great Vibhidaka tree (i.e., the dice) delight me as they continue to roll on the dice board. The exciting dice seem to me like a draught of the soma-plant growing on mount Pujavat.

7. Hooking, piercing, deceitful, vexatious; delighting to torment, the dice dispense transient gifts, and again ruin the winner; they appear to the gambler covered with honey.

13. Never play with dice: practise husbandry; rejoice in thy property, esteeming it sufficient. x. 34.

"At a sacrifice," says Mr. Kunte, "the Kshatriya especially played at dice with his wife or wives and sons."

Dancers or actors afforded entertainment to the Aryans. Ushâs is said to display herself like a dancer who decks herself with ornaments. Allusion is made to the living going forth to dance and laugh after a funeral. Drums are mentioned, and a hymn in the Atharva Veda is addressed to that musical instrument.

Crime.—Thieves or robbers are mentioned in some passages as infesting the highways or stealing secretly. The following occurs in a hymn to Pûshan: "Drive away from our path the waylayer, the thief, the robber." Another hymn says: "Men cry after him in battle as after a thief stealing clothes." Cattle were often stolen. "The aborigines found it easy to revenge themselves on the invading Aryas by driving away their cows. But the Aryas were also prepared against the annoyance. As soon as the herd of cows disappeared, hue and cry was raised, and sharp men who traced the track of a thief by observing foot-prints, set to work. The thief was detected. With shouts of thanks to Indra, the herd was recovered and driven home."

Wars.—In the Rig-Veda, wars are frequently mentioned. Cows and horses were often the cause. Indra is thus addressed. "O mighty Indra, we call upon thee as we go fighting for cows and horses." Max Müller says, "Fighting among or for the cows (*Gosuyudh*) is used in the Veda as a name for a warrior in general (I. 112, 122), and one of the most frequent words for battle is *gavisti*, literally 'striving for cows.'"

Mr. Kunte thus describes the mode of warfare:

"Different bands of the Aryas marched under their leaders, each having a banner of his own, singing of the prowess of their ancestors, and of the aid which Indra or Brihaspati granted them, and blowing conches. The leader drove in a war-chariot covered with cowhides; some used the bow and arrows; others had darts. The army was divided into infantry and cavalry. Often did the leader of bands attack a town, and putting every inhabitant to the sword, occupied it. Sometimes they were content with large booty. Thus simultaneously, many Aryan leaders, independently of each other, waged war against the Dasas and Dasyus who were often able to make an impression upon the invaders." *

Disposal of the Dead.—While the Parsis and the ancestors of the Indian Aryans lived together in Central Asia, both probably exposed their dead to be devoured by vultures. After the Aryans

* *Vicissitudes*, pp. 118, 119.

came to India, burial was adopted. Dr. R. Mitra says: "This continued probably from their advent in India to about the 14th or 13th century B. C. Then came incineration with a subsequent burial of the ashes. This lasted from the 14th or 13th century B.C. to the early part of the Christian era, when the burial was altogether dispensed with, or substituted by consignment of the ashes to a river."*

In Hymn 18, Book X, a funeral is described. The relatives and friends, the women decked with jewels, go to the grave. The widow first lay down by the dead body of her husband. The husband's brother or some other thus addressed her:

8. Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.

Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.

The barbarous practice of widow-burning was afterwards introduced by Brahmans, who altered the word *agre* into *agne*. In Vedic times widows were not burnt, but allowed to marry again.

The doctrine of transmigration was then unknown. The mourners believed that "their friend went direct to a state of blessedness and reunion with the loved ones who had gone before. 'Do thou conduct us to heaven,' says a hymn of the later Atharva Veda; 'let us be with our wives and children.'†

PICTURE OF RURAL LIFE IN VEDIC TIMES.

Mr. R. T. B. Griffith, formerly Principal of the Benares College, gives the following graphic sketch:

"We see the agriculturist in his field superintending the ploughman and praying to Indra and Pūshan and the Genii of agriculture to bless their labours. Anon, with propitiatory prayer, he is cutting a new channel to bring the water of the brook to the land which is ready for irrigation; or he is praying for rain or an abundant crop. Again, when the corn is ripe, he is busy among the men who gather in the harvest invoking the aid of the good-natured goblins, and leaving on the ground some sheaves to remunerate their toil. At sunset he superintends the return of the cows who have been grazing under the protection of the Wind-God in the breezy pastures and their return under Divine guidance, and the reunion of all the members of the household are celebrated with symbolical mixt oblation, with milk and a brew of grain."

"His wealth and family increase in answer to his repeated prayers for children and riches, and a new house must be built on a larger scale. The building is erected under the careful eye of the master, and blessed and consecrated with prayers to the Gods and to the Queen of the Heavens. The mistress of the house brings forth the well-filled pitcher, all present are regaled with 'the stream of molten butter blent with nectar' which seems to be a euphemistic name for some sort of good liquor."

* *Indo-Aryans*, Vol. II., p. 120.

† *Hunter's History of the Indian People*, p. 49.

and the householder enters and takes formal possession of his new dwelling with fire and water, the two most important necessities of human life. The house, moreover—a wooden building with a thatched roof—has been specially assured against fire by a prayer to Agni, the god of that element, with the additional security afforded by the immediate neighbourhood of a good stream or pool of water.

“Such, or something like this, was the ordinary life of the average middle-class agriculturist. A devout believer in the gods, he did not spend his substance on the performance of costly sacrifices, but was content with simple ceremonies and such humble offerings as he could well afford. His chief care was for the health and well-being of himself, his wife, children, and dependents, for plentiful harvests, and for thriving and multiplying cattle; and these were the blessings for which he most frequently prayed. His chief troubles were an occasional touch of malarial fever or rheumatism, a late or scanty rainfall, a storm that lodged his ripe barley, lightning that struck his cattle, and similar mischances caused by the anger of the gods or the malevolence of demons; and he was always armed with prayers and spells against the recurrence of such disasters.

“His life, on the whole, was somewhat monotonous and dull, but it seems to have suited him as he was continually praying that it might be extended to its full natural duration of a hundred years. At the end of that time, with his sons and his sons’ children around him, he was ready to pass away to the felicity that awaited him in the world of the Fathers.”*

VEDIC SCHOOLS.

The oldest inscriptions in India are those of Asoka, the Buddhist king, who reigned from 259 to 222 B. C. Nearchus, the admiral of Alexander the Great, who sailed down the Indus (325 B. C.), mentions that the Indians wrote letters on cotton that had been well beaten together, “but that their laws were not written.” Writing was used by merchants and others, but not for literary purposes.

Max Müller says; “There is not one single allusion in these hymns (of the Rig-Veda) to any thing connected with writing.”

The Vedas, for many centuries, were handed down entirely by memory. The Guru recited a portion, and his pupils repeated it after him. There is a reference to this in the hymn about the rogs: “the one repeats the sounds of the other, as a pupil the words of his teacher.”

The following account of the method of instruction is abridged from Max Müller:

“How then was the Veda learnt? It was learnt by every Brahman during 12 years of his studentship or Brahmacharya. This, according to Gautama, was the shortest period, sanctioned only for men who wanted to marry and to become Grihasthas. Brahmans who did not wish to

marry were allowed to spend 48 years as students. The *Prātisākhya* gives us a glimpse into the lecture-rooms of the Brahmanic Colleges. 'The Guru,' it is said, 'who has himself formerly been a student, should make his pupils read. He himself takes his seat either to the east, or the north, or the north-east. If he has no more than one or two pupils, they sit at his right hand. If he has more, they place themselves according as there is room. They then embrace their master and say, 'Sir, read!' The master gravely says, 'Om,' i.e., 'Yes.' He then begins to say a *prasma* (a question), which consists of three verses. In order that no word may escape the attention of his pupils, he pronounces all with the high accent, and repeats certain words twice, or he says 'so' (*iti*) after these words.'

"It does not seem as if several pupils were allowed to recite together, for it is stated distinctly that the Guru first tells the verses to his pupil on the right, and that every pupil, after his task is finished, turns to the right, and walks round the tutor. This must occupy a long time every day, considering that a lecture consists of 60 or more *prasnas*, or of about 180 verses. The pupils are not dismissed till the lecture is finished. At the end of the lecture, the tutor, after the last half-verse is finished, says, 'Sir,' the pupil replies "Yes, sir." He then repeats the proper verses and formulas, which have to be repeated at the end of every reading, embraces his tutor, and is allowed to withdraw."*

Years were spent in learning the books by rote. Some selected certain books; others different ones; so that, in this way, hymns were preserved from generation to generation.

"A Brahman," says Max Müller, "is not only commanded to pass his apprenticeship in the house of his Guru, and to learn from his mouth all that a Brahman is bounded to know, but the fiercest imprecations are uttered against all who would presume to acquire their knowledge from written sources. In the *Mahābhārata* we read 'Those who sell the Vedas, and even those who write them, those also who defile them, they shall go to hell.' Kumārila says, 'That knowledge of the truth is worthless which has been acquired from the Veda, if the Veda has not been rightly comprehended, if it has been learnt from writing, or been received from a Sudra.'"

The Brahmans persuaded the people to regard the Vedas with such superstitious awe, that a mere error of pronunciation was supposed to mar their miraculous power.

If the texts were written, they would become the property of the nation at large, and the Brahmanic monopoly of them would be broken down.

The Druids, the ancient British priests, acted exactly in the same way. Cæsar says that some of them spent twenty years in learning a large number of verses by heart, and that they considered it wrong to commit them to writing.

The Vedas were first printed by European Scholars.

* *Ancient Sanskrit Literature*, pp. 503, 506.

THE RELIGION OF THE EARLY ARYANS.

The earliest objects of worship among the Aryans were the sky, sun, moon, fire, wind, &c., often under the same names which afterwards became the proper names of Hindu deities. The general name for them was *Devas*, the 'bright ones,' the sky, the sun, the dawn.

In their original home the Aryans worshipped the same God under the same name, *Dyaus-Pitar*, meaning 'Heaven-Father.' We know this because it is found in the principal Aryan languages; in Greek Zeuspater, in Latin Jupiter, and Tyr in the language of Northern Europe.

After the Aryans settled in India, the worship of Dyaus-Pitar was exchanged for that of Indra. The fertility of the soil does not depend upon the *sky that shines*, but on the *sky that rains*. Hence Indra, 'the rainer,' soon became the first of the Aryan gods.

When the fields were so scorched by heat that they could not be ploughed or the seed sown, Indra, with his thunder and lightning, compelled the clouds to descend in refreshing showers.



INDRA. (PURANIC.)

In the Vedas, Indra is characterised by his fondness for war and the intoxicating soma juice. Even as an infant, he is said to have manifested his warlike tendencies. "As soon as he was born, the slayer of Vritra grasped his arrow, and asked his mother, Who are they that are renowned as fierce warriors?" "His love of the soma juice was shown as early." "On the day that thou wast born, thou didst, from love of it, drink the mountain-grown juice of the soma plant."

A frequent epithet of Indra is *somapá*, soma-drinker. In the hymns he is invited by his worshippers to drink like "a thirsty stag." Thus exhilarated, Indra goes forth to war.

Indra is the most popular deity of the Vedas. Almost 200 hymns are addressed to him.

Agni.—The god of fire, the Latin *ignis*, fire, is one of the most prominent deities of the Vedas, as far more hymns are addressed to him than to any other divinity except Indra.

Agni was worshipped in the fire kindled in the morning. The whole family gathered around it, regarding it with love and awe.



AGNI.

as at once a friend and a priest. It was a visible god, conveying the oblation of mortals to all gods. His nobleness was extolled, as though a god he deigned to sit in the very dwellings of men. At sunset, Agni is the only divinity left on earth to protect mortals till the following dawn; his beams then shine abroad, and dispel the demons of darkness.

Agni's proper offering is ghee. When this is sprinkled in the flame, it mounts higher and glows more fiercely; the god has devoured the gift, and thus testifies his satisfaction and pleasure. Several of his epithets describe his fondness for butter. He is butter-fed, butter-formed, butter-haired, butter-backed, &c. The poor man who cannot offer ghee, brings a few pieces of wood to feed the fire.

As destroyer of the Rākshasas, Agni assumes a different character. He is represented in a form as hideous as the being he is invoked to devour. He sharpens his two iron tusks, puts his enemies into his mouth, and swallows them.

The first hymn of the Rig-Veda is addressed to Agni, and the other books, except two, begin with hymns to him.

Varuna, like Dyaus, is another representative of the high

heaven, as encompassing all things. The name is derived from *var*, to cover, and is identical with the Greek *Ouranos*, heaven.

The thousand stars denote the thousand eyes of the god, searching out all that passes on the earth, from which even darkness cannot hide. Varuna punishes the evil-doer, and forgives the sins of those who implore his pardon. He is the only Vedic deity to whom a high moral character is attributed.

In the following hymn from the *Rig-Veda* VII. 89, the feeling of guilt and need of mercy are strongly expressed:—

5. Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through forgetfulness; have mercy, Almighty, have mercy!"

Mitra is generally associated with Varuna. He is a form of the sun, representing day, while Varuna denotes night. They together uphold and rule the earth and sky, guard the world, encourage religion, and with their nooses seize the guilty.

Sun Deities.—The sun was worshipped under different names, *Mitra*, *Súrya*, *Savitri*, *Vishnu*, *Púshan* and *Ushas*. *Mitra* was the god who presided over the day. *Súrya*, in his car, daily moved across the sky. *Savitri* is sometimes identified with *Súrya*. It is to him that the *Gáyatrí* prayer is addressed by Brahmanas. *Vishnu* is the only one of the great gods of the Hindu triad who makes his appearance under the same name in the *Veda*. In the *Veda*, however, he is not in the first rank of gods. He is the sun in his three stations of rise, zenith, and setting. This the Vedic poets conceive of as striding through heaven at three steps. This is *Vishnu's* great deed, which in all his hymns is sung to his praise. *Púshan* was the protector of cattle and travellers. *Ushas* was the dawn.

The Soma plant yielded a juice which was intoxicating when fermented. Not only were the people fond of drinking it themselves, it was supposed to be a most acceptable offering to the gods. Divine attributes were ascribed to Soma, the god in the juice, and future happiness is asked from him.

RUDRA, the god of storms, is claimed to have been the *Siva* of later times.

The gods are generally spoken of as being "thrice eleven" in number. "Agni, bring hither, according to thy wont, and gladden the three and thirty gods with their wives." The gods were sometimes said to be much more numerous. One or two poets thought that the gods were one under different names. The people were polytheists, worshipping many gods.

In the prayers of the Vedas wealth, sons, long life, and victory over enemies are almost the sole petitions. Only in a few cases are spiritual blessings asked.

Mr. R. C. Dutt says:

"There were no temples and no idols; each patriarch of a family lighted the sacrificial fire in his own hearth, and offered milk and rice offerings, or animals, or libations of the Soma juice to the fire, and invoked the 'bright' gods for blessings and health and wealth for himself and his children. Chiefs of tribes were kings, and had their priests to perform sacrifices and utter the hymns for them; but there was no priestly and no royal caste."*

FROM THE VEDIC TO THE BUDDHIST PERIOD.

FROM ABOUT 1200 (?) TO 250 B.C.

This period includes the times of the *Rāmāyana* and *Mahābhārata*. The poems contain the wildest exaggerations, and it is impossible to tell the residuum amount of truth. They are valuable however, as describing the manners and customs of the times.

About 520 B.C., Darius, king of Persia, invaded India. His army advanced to the Indus, where a fleet of boats, built by a Greek, sailed down the river. About 327 B.C., Alexander invaded India, where he was bravely met by Porus. Megasthenes, a Greek ambassador to the court of Magadha, furnished some valuable information regarding India in his time.

HINDU KINGDOMS.

The Aryan clans gradually went south-east down the valley of the Ganges. Increasing in number, they, by degrees, formed nations and kingdoms. The following are some of the principal ones.

In the north-west was the country of the KURUS, with its two capitals, *Indraprastha* on the Jumna, and *Hastinapura* on the Ganges. South-east was the country of the PANCHALAS. *Kampilya*, the capital, the svyamvara of Draupadī is said to have been held. To the eastward was KOSALA, the capital of which was *Ayodhya* on the Saryu or Gogra. Still further east was the country of the VIDEHAS, the modern Tirhut. Its capital was *Mithila*, and it was the country of King Janaka. To the south of Kosala was KASI. Eastward of Kāsi was MAGADHA. The great DANDAKA FOREST stretched along the south, and the boundary for a time; but gradually kingdoms were formed beyond it.

GOVERNMENT.

Bholanath Chunder says: "India has never known, or attempted to know, any other form of government than despotism." Mr. R. Sivasankara Pandiyāji says: "Neither the Code of Manu

* *Ancient India*, Vol. I., p. 7.

nor the Code of Mahomet grants directly to the people any power as of right to have a voice in their affairs of a king. He is understood to be responsible for his actions, not to his people, but to the Creator."

Manu describes a king as surpassing all mortals in glory; he is a powerful deity who appears in human form. Indian kings, without trial, could take away the property and lives of their subjects.

To guard against assassination, Manu gives the following cautions:

"Let him eat food well tested by faithful attendants, which has been hallowed by mantras which counteract poison. Together with his food let him mix medicine which destroys poison, and let him always wear glasses which repel it. Let well-tried women, whose dress and ornaments have been examined, serve him with fans, water, and perfumes." VII. 217-219.

Manu gives the following directions about conducting the government:

Let the king appoint seven or eight ministers. With them let him daily consider questions about peace, war, &c. But with the most distinguished of them all, a learned Brahman, let the king confer on the most important affairs. VII. 54-58.

Let him appoint a lord of one town, a lord of ten towns, a lord of twenty, a lord of a hundred, and a lord of a thousand. Such food, drink, and fuel as by law should be daily given to the king by the inhabitants of a town, let the lord of each town receive. A lord of ten towns should enjoy ten plough lands, a lord of twenty, ten plough lands, the lord of a hundred, that of a village, the lord of a thousand, a city. VII. 115-117.

Taxes.—A fiftieth part of cattle and gold may be taken by the king, an eighth part of grain or the sixth or twelfth. He may also take a sixth part of trees, meat, honey, ghee, perfumes, medicines, liquids, flowers, hides, earthen vessels, &c.

Let the king order a trifle to be paid, called a tax, by the common people of his realm who lived by petty trading. Skilled workmen, artisans, and Sudras living by their labour, the king may oblige to work for himself one day in each month. VII. 131, 132, 138.

Wars.—Kings were Kshatriyas whose great duty was to fight. In their youth they were trained to warlike exercises. The Mahabharata describes how Drona taught Arjuna to fight both on horseback, on elephants, on a car, and on the ground with all manner of weapons. Manu says that should a king be near his end, giving all his wealth arising from fines to Brahmans, and committing his kingdom to his son, he should seek death in battle. ca. 323.

A "territorial Maharaja," not long ago, wrote of the "halcyon (peaceful) days of Hindu sovereignty." Such a time never existed. Throughout all ages of the world, where there are several independent kingdoms, wars are certain to arise. According to the Mahābhārata, the Pāndus and Kurus almost exterminated one another.

Elephants were largely used in war. The Greeks and Romans were at first very much afraid of them; but afterwards they used fire which made the elephants flee in confusion.

VILLAGE COMMUNITIES.

These little republics form an interesting feature of Indian life. They are thus described by Baden-Powell:

"A village group established perhaps in the forest at some distance from any other village, to say nothing of larger towns, would need some purely local means of providing for the simple wants of daily life. And therefore villages of this, and, naturally, of the joint type, also, have always solved the difficulty by attracting to themselves a body of resident craftsmen and menials, who are not paid by the village but are employed by the village in a fixed remuneration, sometimes a bit of rent-free (and perhaps revenue-free) land, sometimes by small payments at harvest, as well as by customary allowances of so many sheaves of corn, millet, &c., or certain measures of grain, and perquisites in kind. Each is also given a house site in the village, or in some cases as in Madras, in a group outside it, forming a sort of suburb.

"The list of artisans varies in different parts, though of course some, being indispensable, are found in all cases, such as the blacksmith, potter, shoemaker, or cobbler, carpenter, washerman, sweeper, and barber, who also is surgeon, and is the proper person to carry messages connected with negotiations for betrothals. In some villages there is a dancing girl; in others astrologers to announce the propitious seasons for agricultural operations; in one account of the primitive villages of the south-west of Bengal, I find mention of a 'witch-finder.'"

FAMINES.

During the period under review, the population was comparatively small, and there was plenty of good land. Under ordinary circumstances the people were fairly prosperous.

Of late years India has suffered from a succession of seasons. Famines are supposed to have been unknown during the "halcyon days of Hindu sovereignty." On the contrary, Śānti Parva of the Mahābhārata describes one of *twelve years' dearth*! Such was the scarcity of food, that the renowned Rishi Vasishtha, one of the mind-born sons of Brahmā, to prevent death from starvation, had to steal at night dog's flesh from the house of a chandāla, which he ate, after piously offering a portion to the gods and *pitris*.

Manu's Code relates the following of Vámadeva, a Rishi nearly equal in sanctity to Vasishtha :

106. Vámadeva, who well knew right and wrong, did not sully himself when, tormented (by hunger) he desired to eat the flesh of a dog in order to save his life. X.

Bad as British rule may be, no Hindu high priest has been reduced under it to such dire distress as to steal the leg of a dog to prevent death from starvation.

When the rains fail several years in succession, the people must suffer under the best Government.

HANDICRAFTS.

Throughout their whole history, Indian artizans have been noted for their skill. Hunter says, "In all manufactures requiring manual dexterity and artistic taste, India may challenge comparison with Europe." In fabrics of cotton and silk, in goldsmith's work and jewellery the people of India were long unsurpassed. Ancient India was famous for its swords. Special care was taken to produce the finest steel. So much was it valued that thirty pounds of it was deemed by King Porus worthy of presentation to Alexander the Great.

RELIGIOUS HISTORY OF THE PERIOD.

A few of the most marked features will be noticed.

Development of Caste.—In Vedic times caste, in the modern sense of the terms, did not exist. The first great distinction was between the Aryans and the conquered races. As in all civilised countries, the people were also divided according to their employments.

When the Aryans entered India, the priests and warriors were simply fellow-tribesmen. The Brahman caste seems to have grown of the families of the poets who composed the Vedic hymns who were chosen to conduct the great tribal sacrifices. When the Brahmans put forward their claims to the highest rank, the Kshatriyas were slow to admit it. When the Brahmans went a step farther, and declared that only members of their families could be priests, the warriors seem to have disputed their pretensions. Janaka, king of Videha, and father of Sítá, was more learned than all the Brahmans of his court. He refused to submit to their pretensions, and asserted his right of performing sacrifices without the intervention of priests.

Legends indicate a sanguinary struggle between the Kshatriyas and Brahmans. At last the sixth incarnation of Vishnu appeared, Parasu-ráma, 'Ráma with the axe.' Thrice seven times he is said to have cleared the earth of Kshatriyas, and to have

filled five lakes with their blood. Though greatly exaggerated such legends indicate an opposition among the early Aryan kingdoms to the claims of the Brahmins. In the end, the Brahmins established their power, but they wisely gave up all claims to the royal office. They were divinely appointed to be the guides of nations and the counsellors of kings, but they could not be king themselves.

The Brahmins also laid down strict rules for their own caste. Their whole life was mapped out into four clearly defined stages of discipline, the Learner (*brahmachāri*), the Householder (*grihastha*), the Forest-Recluse (*vānaprastha*), and the Ascetic (*sannyāsi*).

In return for their privileges, the Brahmins exalted the Kshatriyas. Manu says :

“A king is an incarnation of the eight guardian deities of the world, the Moon, the Fire, the Sun, the Wind, Indra, the lords of Wealth and Water (Kuvera and Varuna) and Yama.” V. 96.

Caste was gradually developed till it culminated in the laws of Manu. To gain the submission of the people, it was alleged that the four castes sprang from different parts of the Creator, and that its laws had divine sanction.

Multiplied Sacrificial Rites.—In Vedic times worship was simple, and conducted by the householder himself. By degrees it became more and more elaborate. Sacrifices were supposed to have a magical influence dependent upon the hymns with which they were accompanied. Not only would any mispronunciation mar their effect, but even cause injury to the offerers. The Brahmins who committed the hymns to memory acquired more and more power, and as the ceremonies increased in number, more priests were required, till at some sacrifices there were 16 priests, each with his own peculiar office.

Books, called *Brāhmanas*, were composed, explaining the origin and meaning of the ceremonies, and giving directions as to the use of particular verses and metres.

One priest watched over the whole in a sitting posture. The duties of the different classes of priests are thus described by Max Müller :

“The *Adhvaryus* were the priests who were intrusted with the material performance of the sacrifice. They had to measure the ground, to build the altar (*Vedi*), to prepare the sacrificial vessels, fetch wood and water, to light the fire, to bring the animal and immolate it. They formed, as it would seem, the lowest class of priests. Some of the offices which would naturally fall to the lot of the *Adhvaryus*, were considered so degrading, that other persons besides the priests were frequently employed in them. The number of hymns and invocations which they had to use at the sacrifices were smaller than that of the other priests. These, however, they had to learn

heart. But as the chief difficulty consisted in the exact recitation of hymns and in the close observance of all the euphonic rules, as taught in the *Prātisākhya*s, the *Adhvaryus* were allowed to mutter their hymns, so that no one at a distance could either hear or understand them.

The hymns collected by themselves form what is called their *Yajur-Veda-Sanhita*, or the prayer-book of the *Adhvaryus* priests.

"There were some parts of the sacrifice, which, according to ancient custom, had to be accompanied by songs: hence another class of priests arose whose particular office it was to act as the chorus.

The words of their songs were collected in the order of the sacrifice, and this is what we possess under the name of *Sāma-Veda-Sanhita*, or the prayer-book of the *Udgatri* priests.

"Distinct from these two classes we have a third class of priests, the *Hotris*, whose duty it was to recite certain hymns during the sacrifice in praise of the Deities to whom any particular act of the sacrifice was addressed. Their recitation was loud and distinct, and required the most accurate knowledge of the rules of euphony or *siksha*.

The *Hotris* were supposed to be so well versed in the ancient sacred poetry, as contained in the ten *Mandalas* of the *Rig-Veda*, that no separate prayer-book or *Sanhita* was ever arranged for their special benefit.

The most ancient name for a priest by profession was *Purohita*, which only means one placed before. The original occupation of the *Purohita* may simply have been to perform the usual sacrifices; but, with the ambitious policy of the *Brahmans*, it soon became a stepping-stone to political power."

Macdonell thus describes another important change:

"In the *Rig-Veda* the object of devotion was the gods, for the power of bestowing benefits on mankind was believed to lie in their hands alone, while the sacrifice was only a means of influencing their will in favour of the offerer. In the *Yajur Veda* the sacrifice itself has become the centre of thought and desire, its correct performance in every detail being all-important. Its power is now so great that it not merely influences, but compels the gods to do the will of the officiating priest. By means of it the *Brahmans* may, in fact, be said to hold the gods in their hands.

"The religion of the *Yajur Veda* may be described as a kind of mechanical sacerdotalism. A crowd of priests conducts a vast and complicated system of extreme ceremonies, to which symbolical significance is attributed and to the smallest minutiae of which the greatest weight is attached. In this stifling atmosphere of perpetual sacrifice and ritual, the truly religious spirit of the *Rig-Veda* could not possibly survive. The veneration of the power and beneficence of the gods, as well as the consciousness of guilt is entirely lacking, every prayer being coupled with some particular rite and aiming solely at securing advantages."*

Rise of Philosophic Thought.—The *Aryan* invaders were too

much occupied with war to attend to metaphysical speculations. A cheerful view was also taken of life. The later hymns, the Rig-Veda, however, show the stirrings of reflection. Questions are asked about the origin of the earth and sky. One of the Rishis asks, "Which of them was first and which was later? You will say which of you knows?" Another says, "Who truly knows or who has told what path leads to the gods?"

Settlement for some centuries in the hot enervating climate of India produced a change in the Aryans. When they entered the country they had the active habits of colder regions. Indra was their favourite god. In course of time labour became a burden and undisturbed rest was the ideal of happiness. The doctrine of transmigration also arose, and pessimistic views were taken of life. A new deity, unknown to the Vedas, was imagined, Brahma, supposed to exist in a state of dreamless repose.

With Hindus the question is not, 'What is truth?' Nor is it the soul's desire to be freed from the burden of sin. The engrossing problem is, How is man to break the iron chain of repeated existences? How is he to shake off personality?

The way to liberation is called *Jñānamārga*, the 'Path of Knowledge.' This is professedly shown in the treatises called Upanishads. They express the desire of the soul (*jīva*) for deliverance from a long series of separate existences, and a longing for final union with the supreme soul (*Ātman*). Instead of being monotheistic, they are strongly pantheistic. "All this is Brahman"; "all souls are produced from the indestructible (Brahma) and to him also they return."

The Upanishads form the last portion of the Hindu sacred books, called *Sruti*, Revelation.

Darsanas.—"The Upanishads contain the first attempts to comprehend the mysteries of existence; and their teachings can be gathered up into an harmonious system. But as time went on, a desire was felt to expand, classify, and arrange these early utterances—to make them more definite and more consistent. Hence gradually arose what we may call the official philosophy of India, which is comprised in a number of methodical treatises. These are generally called the six *Darsanas*, 'or exhibitions.' No doubt it was only by degrees that they assumed their present elaborated shape, which cannot be much older than the Christian era." They consist of the following:

1. The *Nyāya*, founded by Gotama.
2. The *Vaiśeṣika*, by Kanāda.
3. The *Sāṅkhya*, by Kapila.
4. The *Yoga*, by Patanjali.
5. The *Mīmāṃsa*, by Jaimini.
6. The *Vedānta*, by Bādarāyana or Vyāsa.

The original text-books of the various systems consist of *Sūtras*, which are held to be the basis of all subsequent teaching. The word properly signifies 'a string.' We may understand it to denote a string of rules, or rather aphorisms. "They are expressed with extreme conciseness—doubtless for the purpose of being committed to memory; and without a commentary they are exceedingly obscure."

The date of the composition of these aphorisms cannot be settled with certainty. Nor is it possible to decide when the six schools were finally systematised, nor which of the six preceded the others.

The Darsanas belong to the division of Hindu books, called *Smṛiti*. They are therefore authoritative; but not to the same extent as the Vedas and Upanishads.

LITERATURE AND SCIENCE.

The religious literature and law books have already been mentioned. Other subjects in which the Hindus distinguished themselves will be noticed.

Grammar.—In their scientific treatises of this subject, the Hindus surpassed all the nations of antiquity. Pāṇini is the most famous Hindu grammarian, but a long succession of grammarians must have preceded him. Hunter says of his work, "The grammar of Pāṇini stands supreme among the grammars of the world, alike for its precision of statement, and for its thorough analysis of the roots of the language and of the formative principles of words."

About two centuries later, Kātyāyana, a celebrated grammarian, corrected, in what he called Supplementary Rules and Annotations, the grammar of Pāṇini. Patanjali, the founder of the Yoga philosophy and the author of the *Mahā-bhāṣya*, a celebrated commentarian on the grammar of Pāṇini, defended that work against the criticism of Kātyāyana.

• **Logic.**—Logic was a favourite study, and a number of works were produced on it. The two most celebrated treatises are those of Gotama, the founder of the Nyāya school of philosophy and Kanāda. The former attended to logic strictly so-called; the latter applied it to sensible objects.

Indian logic resembles that of Aristotle in its attention to classification, method, and arrangement. Its syllogism consists of five members:

1. The hill is fiery;
2. For it smokes;
3. What smokes is fiery, as a culinary hearth;
4. Accordingly the hill is smoking;
5. Therefore it is fiery:

The Greek syllogism dispensed with the 3rd and 4th propositions.

Arithmetic.—The Hindus are distinguished in arithmetic the invention of the decimal notation. This discovery gave them a great advantage over the Greeks and Romans, with their cumbrous system of MCCXV., &c.

Geometry.—The Hindus were acquainted with certain proportions of triangles and the proportion of the radius to the circumference of a circle, which were not known out of India in modern times.*

Astronomy.—In Vedic times the year was divided into 360 days, with an intercalary month every five years. The path of the moon was divided into 27 or 28 lunar mansions. The planets were later discoveries. The name *graha*, 'the seizer,' refers to eclipses being supposed to be caused by Ráhu and Ketu seeking to seize the sun and moon. Acquaintance with the Greeks led to a considerable advance in Hindu astronomy. The Indian astronomers speak of the Yavanas, or Greeks, as their instructors.

THE BUDDHIST PERIOD.

FROM THE EDICT OF ASOKA, 242 B. C. TO THE DECLINE OF BUDDHISM ABOUT 500 A. D.

Although Buddha lived more than two centuries before the edict of Asoka, it was not till then that the Buddhist Period may be said to have commenced.

The actual date of the birth of Buddha is uncertain; but was probably about 560 B. C. North India was then divided into several kingdoms. Rájagriha, south of the Ganges, was the capital of the Magadhas. To the north of the Ganges was Vaishali, the capital of the Lichchavis. To the north-west lay the ancient kingdom of the Kosalas, the capital of which had been removed from Ayodhya to Sravasti. To the east of Kosala, two kindred tribes, the Sákya and the Koliyans, lived on opposite banks of the small stream Rohini. Kapilavastu, the capital of the Sákya, was about 100 miles north-east of Benares. Its ruins have lately been discovered on the borders of Nepal.

State of Religion.—Mr. R. C. Dutt describes it as follows:

"The simple libations of the Soma juice or offerings of milk, or flesh, which the Rishis of old had offered to their gods in the sincerity of their hearts, had developed into cumbrous ceremonials, elaborate rites, unmeaning forms. The descendants of those Rishis had stepped forth as a powerful and hereditary caste, and claimed the right to perform elaborate religious rites and utter sacred prayers for

* Elphinstone's *History of India*.

people. The people were taught to believe that they earned merit by having their rites performed and prayers uttered by priests."*

Buddha.—The name means 'the wise one,' from *budh*, to know. He was the son of a King in North India. Dissatisfied with the religion and philosophy of the time, he sought to frame a system which would deliver the human race from its present misery.

Doctrines of Buddha.—Buddha himself did not write anything. His teaching is said to be preserved in three books, called the *Tri Pitaka*, the 'Three Baskets.'

Buddha's teaching differs in several respects from that of the Upanishads. He accepted the doctrine of transmigration, but denied that man has a soul. A man's lot is determined by his *karma*, his actions. According to Buddhism, when a living being dies, a new being is produced according to the *karma* of the being who is dead. Buddhist writers compare the relation of one life to the next as that of the flame of a lamp to the flame of another lighted by it.

The first of the "four Noble Truths" which

Buddha professed to have discovered is, "Life is Suffering." As a devout Buddhist counts his beads, he mutters *Anitya*, *Dukha*, *Anatta*, "Transience, Sorrow, Unreality." Existence is a curse, and the great aim should be annihilation, or nothingness.

A creed that begins by saying the "existence is suffering," must end by saying that annihilation is the highest good. The term used is *nirvāna*. The Buddhist comparison is that as a flame blown out has no existence, so a person who has entered *nirvāna* has no existence. As this seemed a miserable reward for sufferings in countless transmigrations, some, chiefly Europeans, have



BURMESE IMAGE OF BUDDHA.

imagined that *nirvána* means a state of conscious happiness, such is not the teaching of Buddha.

Buddhist Precepts.—The five commands considered binding on all are as follows :—

1. Not to take life.
2. Not to steal.
3. Not to commit adultery.
4. Not to tell lies.
5. Not to drink intoxicating liquors.

Three other commands are sometimes taken :—

6. Not to eat after noon.
7. Not to attend dancing, stage plays, &c.
8. Not to use perfumes.

Priests are bound to observe two more :—

9. Not to use high beds or couches.
10. Not to receive gold or silver.

The Buddhist Priesthood.—Buddha condemned caste. One of his sayings is, "By holy zeal and chaste living, by restraint and self-repression, thereby a man becomes a Brahman; that is the highest Brahmanhood."

Upáli, a barber, became one of the most learned and respected of Buddhist monks. Suníta was a temple sweeper. Falling at the feet of Buddha, he asked to be accepted as a monk. "Come hither, O monk," was the initiation he received.

Buddhist monks dressed themselves in robes of an orange colour, and shaved their hair. They were to beg their food door to door, but merely to stand with their bowl without asking. They were not to eat after noon and to observe the ten precepts mentioned above. They lived together in buildings, called *viháras*, which were so numerous in a province of India then called *Behár*. Although poverty was enjoined upon monks personally, gifts could be accepted by the *Sangha* or fraternity. In the course of time great possessions were acquired.

SPREAD OF BUDDHISM.

The First General Council was held near Rájagriha, in the rainy season following the death of Buddha. The place of meeting was a large cave, prepared for the occasion by the King of Magadha. Then the whole Council chanted together the words of Buddha following Upáli for the *Vinaya* and Ananda for the *Dhamma*.

The Second Council met about 100 years after the First at Valsá. The object was to forbid certain departures from the rules laid down by Buddha; as, that food might be taken a little after noon, that gold and silver might be received, &c.

The Third Council was held at Pátaliputra, now Patna, on the Ganges, during the reign of Asoka, king of Magadha.

Chandragupta was a noted king of Magadha who formed a treaty with the Greeks.

His grandson was named Asoka. In the beginning of his reign, he was a great warrior. He says in one of his inscriptions :

“Vast is the kingdom of Kalinga conquered by King Piyadasi, beloved of the gods. Hundreds of thousands of creatures have been reduced to slavery, a hundred thousand have been killed. Since the conquest of Kalinga, the king, beloved of the gods, has turned towards religion—so great was the regret which the beloved of the gods felt at the conquest of Kalinga.”

Asoka became a zealous convert to Buddhism. His first edict says :

“One must not, here below, kill any living animal as sacrifice, nor for the purpose of feasts. The King Piyadasi sees much that is sinful in such feasts.”



BUDDHIST MONK BEGGING.

Asoka issued some other edicts, carved on rocks and pillars. They extended from Bengal to Afghanistan and southward as far as Mysore, showing the great extent of his authority. The Allahabad Fort contains one of his pillars. He also built dagabas, solid circular mounds, for the reception of supposed relics of Buddha, and vihāras for monks.

Asoka showed his zeal for the spread of Buddhism by sending his son Mahindo, a Buddhist monk, to spread it in Ceylon.

At the close of the Third Council Buddhist missionaries were sent to different parts of the world.

The Spread of Buddhism in India.—Buddhism never ousted Brahmanism from any large part of India. The two systems co-existed as popular religions from the death of Buddha (about 477 B.C.) to about 800 A.D. Fa-Hian, a Chinese Buddhist pilgrim, about 400 A.D., travelled from Afghanistan down the valley of the Ganges to the Bay of Bengal. He found Brahman priests equally honoured with Buddhist monks, and temples to the Indian gods side by side with the religious houses of the Buddhists. Hiuen Tsiang, another Chinese pilgrim, travelled in India, during 625—646 A.D., from the Punjab to the mouth of the Ganges, and made a journey to Southern India. Everywhere he found the two religions mingled.

Influence of Buddhism on India.—Although Buddhism has no longer its adherents in India proper, it has modified Hinduism in some important respects, one or two of which may be mentioned.

1. *Tenderness for animal life.*—The first command of Buddha forbids the taking of animal life: its breach is considered the greatest sin. Buddha's monks are forbidden to destroy even a plant. Buddhism led gradually to the giving up of sacrifices. When the Hindus defended them on the ground that the slain animals went to heaven, Buddhists told them to offer their fathers in sacrifice, and thus secure their admission!

Sacrifices continued to be offered to Kālī and some other deities; but, on the whole, they greatly declined.

The same feeling led to the giving up by many of the use of flesh, of which the early Aryans were fond.

2. *The disuse of intoxicating liquors.*—It has been shown that the early Aryans made Indra, like themselves, fond of Soma beer. To get drunk, involved no disgrace. Balarāma, said to be an incarnation of the white hair of Vishnu, was notorious for his drunkenness.

The fifth commandment of Buddha is not to drink intoxicating liquors. This led to a gradual reform of the people as a whole. The feeling against them became so strong that in Manu's Code drinking spirits is a mortal sin; to be expiated by drinking it boiling hot till death ensues, xi. 91. Some classes, however, have always retained their drinking habits.

It is much to be regretted that European example has led some educated Hindus to give up the temperate habits of their forefathers. The virtues of Europeans should be imitated, and not their vices.

The *maths* or monasteries, of which Rāmānuja is said to have established 700, were perhaps borrowed from the Buddhist *vihāras*.

The Brahmins, by degrees, adopted Buddhist reforms as a part of their system. Buddha was even claimed to be the ninth incarnation of Vishnu. He appeared as a false teacher to encourage demons and wicked men to despise the Vedas, reject caste, and thus cause their own destruction.

Defects of Buddhism.—It is admitted that there is much to be admired in Buddha as described in Buddhist accounts. He was unquestionably very benevolent, and, according to his light, sought, with unwearied diligence, to benefit his fellow-creatures. He is the grandest character in Indian history. But this should not blind us to the fatal defects of his system.

The difference between Hinduism and Buddhism has thus been briefly expressed: *Hinduism is God without morality; Buddhism is morality without God.*

Professor Oldenburg, of Berlin, is one of the best Oriental scholars of the day, and has translated some Pali Buddhist works. He characterises Buddhism as,

“A proud attempt to create a faith without a God, to conceive a deliverance in which man delivers himself.”

If Buddha spoke the words attributed to him, He was the proudest of mortals, and virtually an atheist. He is said to have cried out at his birth, “I am the chief of the world.” In the *Parājika* of the *Winiya Pitaka*, he says: “I perceive no person in heaven or in earth, whether he be Maraya, Brahma, Samana, Brahman, god or man, whom I should reverently salute.”

The grand defect of Buddhism is its *virtual atheism*. Instead of the great Creator governing the world which He has made, Buddhism substitutes *karma*.

According to Buddhism, man is his own god. It proclaims “a salvation which each man is to gain for himself and by himself in this world, during this life, without the least reference to God or to gods, either great or small.”*

Buddha did not teach the worship of the Creator; but in all Buddhist countries demon worship prevails, and has far more influence over the people than Buddhism. Astrology, charms, and demon worship are the real three-fold Refuge of Buddhists.

Buddhism is confined to half-civilized, unprogressive nations. The attempt to revive it in India will be fruitless. It merely shows how unenlightened are its advocates, how much they are behind the age.

SOCIAL LIFE IN BUDDHIST TIMES.

Hsien Tsiang, the Chinese pilgrim who travelled through India, thus describes the general character of the people:

“With respect to the ordinary people, although they are naturally light-minded, yet they are upright and honourable. In money matters they are without craft, and in administering justice they are considerate. They dread the retribution of another state of existence and make light of the things of the present world. They are not deceitful or treacherous in their conduct, and are faithful to their oaths and promises.”

* Rhys David's *Hibbert Lectures*, p. 29.

Clothing was not cut or fashioned. The men wound their garments round their middle, then gathered them under the armpits, and let them fall down across the body hanging to the right. The women dressed themselves as they do now. They wore a little knot of hair on their crowns, and let the rest of their hair hang down.

On their heads the people wore caps with flower wreaths and jewelled necklets. When the wind was cold, they wore fitting garments.

Cleanliness was more observable in the personal habits of the people than in their towns. Towns were generally walled and had gates, but the streets and lanes were tortuous and the thoroughfares were dirty. Stalls were arranged on both sides of the road with appropriate signs. The town walls were mostly built of bricks and tiles, and the towers of mud and bamboo; architecture in stone being extremely rare except for religious edifices and excavations. The houses of the ordinary people were covered, as in the present day, with rushes or dry branches or tiles or boards, and the walls of such houses were covered with lime and mud, mixed with cowdung for paint.



DAGABA.

Rice and corn were the most plentiful kinds of grain. Fish, mutton, and venison were eaten, but the flesh of the ox, the pig, and some other animals was forbidden.

Gold, silver, copper, and pearls were the products of the country, and there was also an abundance of precious stones. Commercial transactions were carried on by barter, goods being exchanged for other goods. Hiuen Tsiang even says that no gold or silver coins were known. It is probable that none were used in ordinary transactions.

BUDDHIST ARCHITECTURE.

The stone pillars of Asoka have been mentioned. Buddhism led also to the erection of the following classes of buildings :

1. Solid semi-circular buildings to mark some sacred spot or to preserve some supposed relic of Buddha. They are known as *stupas*, *dágabas*, and *topes*. Some were of gigantic size, almost rivalling the pyramids of Egypt.

2. *Vihāras*, or monasteries for monks. Buddha saw the importance of providing suitable habitations for his monks, and their erection was praised as the most noble gift. The province of Behar contained so many that they gave it its name.

3. *Chaityas*, or assembly halls. The monks lived in cells, but they had periodical meetings, for which a hall was necessary. The distinguishing feature of their halls is that they are not constructed, but excavated. Most of the Chaityas are in the Bombay presidency. This is explained by the fact that it has rocks peculiarly fitted for excavation. The Karli Chaitya is one of the most celebrated.

BUDDHIST LITERATURE.

As already mentioned, the sacred books of the Buddhists are called the '*Tri Pitakas*.' 'Three Baskets.' They were first handed down orally. According to the Ceylon account, they were first reduced to writing in that island. They are written both in Pāli and Sanskrit. Pāli writings, considered the more ancient, are adopted in Ceylon, Burma, and Siam; the Sanskrit by the Northern Buddhists.

Buddhism has a considerable literature. Its most popular work is an account of the 550 births of Buddha—a collection of amusing stories, in which Buddha professes to describe what happened to him in previous births. *The Questions of King Melinda*, replies to objections, and explains Buddhist doctrines. The *Dhammapāda*, 'Path of Religion,' is a celebrated treatise on morals.

JAINISM.

The name Jainism is derived from *Jina*, 'conqueror,' applied to the 24 saints, who are also called *Tīrthamkaras*, 'ford-makers,' making a ford across the troubled river of constant birth (*samsāra*) to the happiness of Nirvāna. The system very much resembles Buddhism. Both were developed out of Hinduism. Jainism was probably the earlier outgrowth. It was probably founded by Pārsvanāth, about two hundred years before Buddha and merely reformed by Mahāvīra, the contemporary of Buddha.

The Jains, like Buddhists, deny the existence of a great Creator, and hold in the highest esteem certain teachers. They distinguish the 24 Jinas of the present age from each other in colour, stature, and longevity. The first Jina was 500 poles in height, and lived 8,400,000 years. The age of his successors declined to 7,200,000 years, his height to 450 poles. The downward movement thus continued throughout the following generations. The last two *Tīrthamkaras*, Pārsvanāth and Mahāvīra were human as regard their life and their size.

The Jains have no *dāgabas* for preserving the relics of their saints. They believe in separate individual souls, whereas Buddhists deny the existence of souls. Souls, according to the Jains may exist in stocks, stones, lumps of earth, drops of water, particles of fire, &c.

The Jains' 'three jewels' are Right-belief, Right-knowledge and Right-conduct, whereas the Buddhist *Tri-ratna* consists of Buddha, the Law, and the Monkhood. The fifth Jain precept is, "Have no worldly attachment," whereas with Buddhists it is "Drink no strong drink." The Jains lay even more stress than the Buddhists on the first prohibition:—"Kill no living creature."

The prayer formula of the Jains differs from the three Refuges of the Buddhists. It is "Reverence to the Arhats, to the Siddhas, to the Achāryas, to the Upādhyāyas, to all the Sādhus."

The Jains are noted as temple builders. It is the great desire of each to erect a temple, although it may be only three feet square.

The Jains build temples as a work of merit without any reference to their use. On the Satrunjaya Hill a few priests sleep in the temples, and perform the daily services, and a few attendants are constantly there to keep the place clean or to feed the sacred pigeons; but there are no human habitations proper, so called.

The picture on the following page represents a colossal statue 60 feet high, of Gomateswara, one of the *Tīrthamkaras*. It is said to have been erected about 60 B.C. Creeping plants are represented as springing up and twining over the thighs and arms. The image seems to have been cut out of a rock. The place is called Srāvanbelgola, 'Tank of the Srāvans or Jains.'

Jainism, Sir Monier Williams thinks, is gradually drifting back into the current of Brahmanism, which everywhere surrounds it and attracts it. In 1891 the Jains numbered 1,416,638, found chiefly in Rajputana and Western India.



IMAGE OF GOMATESWARA.

The Jains are important at the present day more for their wealth and influence than for their numbers. It is said that about half the mercantile transactions of India, pass through their hands as merchants and bankers.

A Jain may not hurt or drive away the insects that torment him. To lie naked bitten by vermin is very meritorious. The Jains are the chief supporters of the beast hospitals found in some

parts of Western India. In such a hospital in Kutch, 5,000 rats were supported by a city tax.

The mercy of the Jains is very much limited to the low animals. They will feed ants, pigeons, &c.; but many of them are merciless oppressors of the victims who fall into their hands as debtors. In Kathiawar they strongly opposed the slaughter of cattle, but they had not a word to say against female infanticide.

FROM THE DECLINE OF BUDDHISM TO THE MUHAMMADAN INVASIONS.

FROM ABOUT 500 A.D. TO 1100 A.D.

Hindu Kingdoms.—Hunter thus briefly describes them at the beginning of the period:

“To the north of the Vindhyas, three separate groups of princes governed the great river-valleys. The Rajputs ruled in the north-west throughout the Indus plains, and along the upper waters of the Jumna. The ancient Middle Land of Sanskrit times (*Madhyadesha*) was divided among powerful kingdoms with their suzerains at Kanouj. The Lower Gangetic valley, from Behar downwards, was still in part governed by Pál or Buddhist dynasties, whose names are found from Benares to jungle-buried hamlets deep in the Bengal delta. The Vindhya ranges stretched the wall of forest and mountain between the northern and southern halves of India. Their eastern and central regions were peopled by some fierce hill tribes. At their western extremity towards the Bombay coast, lay the Hindu kingdom of Malwa with its brilliant literary traditions of Vikramaditya and his vast feudal army of fighting men. India to the south of the Vindhyas, was occupied by a number of warlike princes, chiefly of non-Aryan descent, but loosely grouped under three great overlords, represented by the Chera, Chola, and Pándya dynasties.”

Vikramaditya and his successors.—Mr. R. C. Dutt says, “We find the greatest confusion with regard to Vikrama's age. For long time scholars held that Vikramaditya, the patron of Kalidasa, lived about 56 B.C., as the Samvat Era would seem to indicate. This opinion has now been generally abandoned. It is supposed that Vikramá lived in the 6th century A.D., and that his era, founded in 544 A.D., was antedated six centuries.”

Vikramaditya, by his victory over the foreign invaders called Sakas, secured the peace of Northern India. The courts of kings, as well as large towns, became the centres of luxury and wealth, industries, and manufactures; science raised its head, poetry and the drama spread light and gladness. Vikramaditya's reigns, with its nine gems, is the most famous in the history of India.

An account of the famous men who adorned the court of Vikramaditya will be given under Literature and Science.

Mr. R. C. Dutt says, "From about the middle of the 8th century to the middle of the 10th century, the history of Northern India is a complete blank. Before the Muhammadan invasions, the vast country which had owned the supremacy of the great Vikramaditya was now parcelled out among petty kings and chiefs, all independent of each other and often warring with each other."

RELIGIOUS HISTORY OF THE PERIOD.

Decline of Buddhism.—At Kanouj, on the Ganges, Hiuen Tsiang found a powerful Buddhist monarch Śīlāditya, who appears as the Asoka of the 7th century A.D. He held a General Council in 634 A.D.

Śīlāditya held a solemn distribution of the royal treasures every five years. They were given to Brahmans and Buddhists without distinction. At the end of the festival he stripped off his jewels and royal raiment, handed them to the bystanders, and, like Buddha of old, put on the rags of a beggar. The vast monastery of Nalanda, near Buddha-Gayā, had 10,000 monks; but it had been three times destroyed by the enemies of the faith.

The decline of Buddhism in India was largely due to Sankara Achārya, the great Hindu revivalist and teacher of the Vedānta philosophy, who lived in the eighth and ninth century A.D. A native of Malabar on the west coast of India, he went about preaching and disputing as far north as Kashmir. His learning and sanctity were held in such estimation that he was looked upon as an incarnation of Siva. Siva was the special object of his worship, and he was the founder of the Smārta Brahmans, numerous in the south. He established several monasteries, some of which still exists. The writings attributed to him are very numerous.

There are legends of persecutions instigated by Brahman reformers, such as Kumarila Bhatta and Sankara Achārya. At Sarnath ruins show that Buddhist monasteries were destroyed by fire—"all had been sacked and burned—priests, temples, idols, all together, for in some places bones, iron, wood and stone were found in huge masses, and this had happened more than once." But Hunter attributes the downfall of Buddhism to natural decay and from new movements of religious thought rather than from any general suppression by the sword.

"When the Muhammadans came permanently upon the scene, Buddhism, as a popular faith, had almost disappeared from the interior Provinces of India. Magadha, the cradle of the religion, still continued Buddhist under the Pāl Rajas, down to the Musalman conquest in 1199 A.D."

The Puranic Period.—Monier Williams gives the following account of the origin of the Purānas :

“ The period of the epic poems was not marked by much rivalry between the worship of the three members of the Tri-mūrti. Brahmā, Vishnu and Siva were at first regarded as different names for the one universal eternal essence, manifesting itself variously. Their attributes and functions were constantly interchanged without any necessary antagonism. After a time the doctrine of incarnation received definite shape, and the heroes of the Epic poems were deified as incarnations of Vishnu. It was not, however, till a comparatively recent period that strifes and jealousies arose between the followers of Vishnu and Siva, and of their incarnations and manifestations, each god being identified with the Supreme Being by his worshippers. The Purānas were then written for the express purpose of exalting one deity or the other to the highest position, while other books called Tantras, were composed to give prominence to the worship of the female counterpart of Siva. Moreover, the doctrine of *bhakti*, or ‘salvation by faith,’ which existed to a certain extent from the earliest times, and which was fully expounded in the Bhagavad Gītā, and reduced to a system by a writer called Sāndilya in his Bhakti-Sūtras—became, in the Purānas and Tantras, exaggerated and perverted. The most complete devotion to the personal deities, Krishna and Rāma, was enjoined by the Vaishnavas, while the Śāktas claimed the same for Durgā. Furthermore, an absolute belief in the most extravagant miracles, alleged to have been worked by these deities, and an unreasoning acceptance of every monstrous detail of their legendary history, were insisted on ; while the relationship of the human soul to the divine was described in the language of human love, and illustrated with images, and allegories, suggestive of conjugal union, and even of sexual and adulterous passion.

“ The Purānas and Tantrās are the true exponents of these two last and most corrupt phases of popular Hinduism, on which account both sets of books are sometimes called a fifth Veda especially designed for the masses of the people and for women.

“ In order to invest the former with a sacred character, a pretentious antiquity was given to them by naming them Purānas, ‘ancient tradition,’ and assigning their compilation to the ancient sage Vyāsa, the supposed arranger of the Vedas and Mahābhārata also, and founder of the Vedānta philosophy. The work called Vāyu Purāna is perhaps one of the oldest of this class of writings ; but an earlier date can scarcely be assigned to it than the 6th century of our era.

“ The Purānas, then, must be carefully distinguished from the Itihāsas, or Epic Poems. It is true that the latter furnish the raw material for the composition of the Purānas, but, notwithstanding this relationship, the two classes of works are very different. The Poems are the legendary histories of heroic men before they were actually deified, whereas the Purānas are properly the history of the same heroes

converted into positive gods, and made to occupy the highest position in the Hindu pantheon.”*

The principal Vaishnava Purāṇas are the Vishnu, Padma, and the Bhāgavat Purāṇas. Of all the Purāṇas, the last has probably exercised the greatest influence over the Hindus. It is so named from being devoted to the glorification of Bhāgavata or Vishnu. The most popular part is the tenth book, which describes in detail the history of Krishna, and has been translated into most of the Indian vernaculars. The Hindi version is well known as the *Prem Sagar*, or, ‘Ocean of Love.’ The composition of the Purāṇa has been ascribed to the Grammarian Vopadeva.

The Vāyu, Linga, and Skanda Purāṇas are the principal Saiva Purāṇas. In the Durgā Māhātmya section of the Mārkanḍeya Purāṇa, the victories of the goddess over Asuras are detailed. It is read daily in the temples of Durgā, especially at the great festival of Bengal, the Durgā Pūjā.†

The Hindu festivals during the Purāṇic period were not unlike those of the present day. Benares had already become the most sacred place in India, and men repaired there in their old age to end their lives.

Mr. R. C. Dutt thus describes the growing influence of caste during this period :

“ Thus while the aboriginal races were still regarded by the Hindus with undeserved and unmitigated contempt, and even while respectable and honest professions and industries followed by Vaisyas were unhonoured and degraded, the exaltation and glorification of the priestly class knew no bounds.”

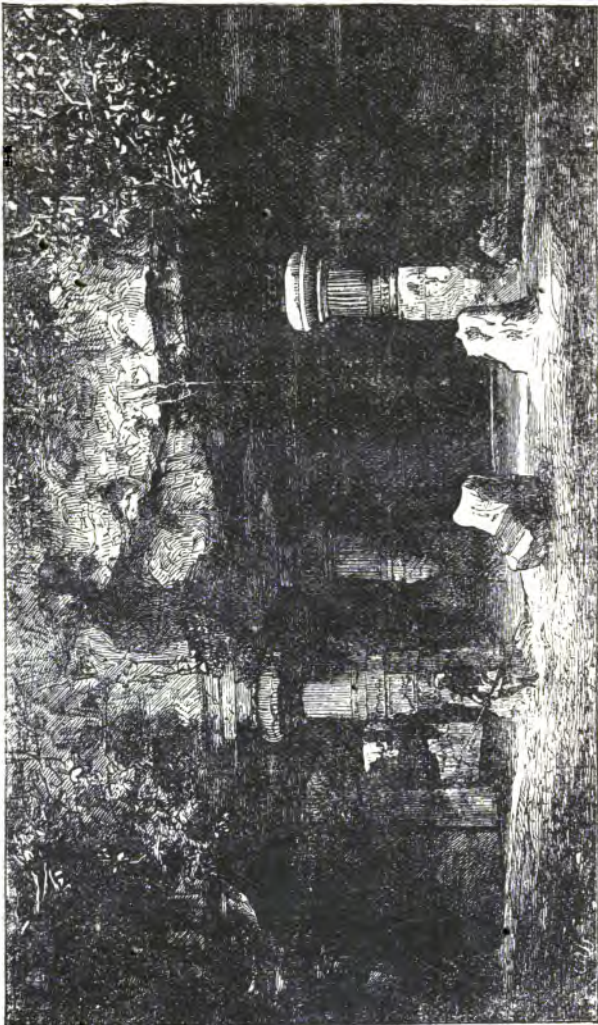
The Parāśara code enacts special laws adapted to the Kali Yuga. The limitless distance between Brahmans and Sudras is insisted upon in it with all the emphasis that language can supply. I do not know what different births are undergone by the twice-born who is nourished by a Sudra’s food. He becomes a vulture in twelve repeated births, (then) a pig in ten repeated births, (then) a dog in seven repeated births.

Hindu Architecture.—In Vedic times the altars were of brick. The Buddhists were the first temple builders in India. A brief account of their various structures has already been given. In course of time the Hindus were led to imitate them, and there are now great Hindu temples scattered over India. The Ellora temples are among the most remarkable. The principal building is called KAILAS after Siva’s heaven. It is not like an ordinary temple with stone added to stone, but a large solid rock has been hewn into a temple. It contains a series of caves as large as

* *Hinduism*, pp. 115–117.

† A full account of this work is given in *The Vishnu Purāṇa*, 8vo. 96 pp. 3 As. sold by A. T. Scott, Tract Depot, Madras.

churches with huge images, eight or ten feet high, ranged round the walls, elephants, lions, alligators, antelopes, swans, and oxen larger than life. They are varied by intricate wall sculptures of every description, the whole carved out of the solid rock, without a single stone being introduced.



ENTRANCE TO THE ELEPHANTA CAVE TEMPLES.

The Kailās temple is supposed to have been erected about the 8th century by Raja Edu of Ellichpur, as a thank offering for a cure effected by the waters of a spring near the place.

The cave temples of Elephanta, an island in the Bombay harbour, are also celebrated.

SOCIAL LIFE IN PURANIC TIMES.

The following sketch is abridged from Mr. R. C. Dutt :

Kings delighted in hunting, and often took their soldiers, chariots, horses, and elephants in great hunting expeditions. Soldiers guarded their palaces night and day, with female guards in the inner apartments. Royalty always indulged in a plurality of wives, followed by the jealousies and discords with which they are accompanied.

Women in humbler life had their inner apartments, but the absolute seclusion of women was unknown in the Puranic Period. Marriage was arranged by the parents of the bride and the bridegroom. Early marriage prevailed in many cases, but the custom had not become universal. Girls were taught to read and write. There were differences and disputes amongst members of joint families, and complaints of the cruelty of mothers-in-law towards submissive wives. Widows were not prohibited from marrying. Sati was recommended as a meritorious act.

Gambling, however, was established under the king's orders, who was entitled to one-fifth and one-tenth of the winnings as his dues. There were grog shops frequented by the lowest castes ; but drinking was almost universal in royal courts, and ladies of the royal household did not refuse their share. The mass of the middle classes and of the cultivating classes of Hindus abstained from drink as they do to this day. Courtesans were numerous.

Slaves were reckoned an important possession. Domestic slaves were bought and sold as in every ancient country. A ruined gambler proposed to sell himself to pay his debt.

The ordinary conveyance of well-to-do persons in towns was a kind of covered cart, drawn by oxen. Horses were also used for travelling ; but cars drawn by horses were probably only used by kings and lords and warriors in battle, or in hunting expeditions.

Funeral ceremonies were much the same as at the present time. The body was washed and burnt, and the bones were thrown into the Ganges.

The punishment for a Brahman murderer who killed a man of another caste was expiation, consisting of fasting, prayers, and almsgiving. But if a Brahman killed another Brahman, the punishment was banishment and confiscation of property. In no case was a Brahman offender punished with death. For theft the punishment was in accordance with the value of the stolen property. In serious cases a Brahman or Kshatriya thief might be punished with loss of hand or foot, and a thief of a lower caste might be punished with death. A woman who committed adultery was driven out of the house of her husband and banished.

Children inherited the property left by the father, a daughter getting a fourth part of the share of a son. A widow did not inherit, but was entitled to support and maintenance as long as she lived.

In matters of taxation Brahmans enjoyed the same indulgence as in punishment for offences. One-sixth of the produce of the soil was the tax due to the rulers; and labourers, artisans, and trading classes also paid taxes, calculated according to their incomes. Only Brahmans were exempt from all taxes.

Alberuni, a cultured Muhammadan, wrote in the 11th century A. D., an excellent work on the condition of India in his time.

With regard to the Hindus, the fact which struck Alberuni most unfavourably is that which strikes most intelligent and even well-disposed foreigners in the same way, *viz.*, their complete isolation from other nations of the earth, their ignorance of the outside world, their want of sympathy and communication with other peoples whom they call *Mlechchas*.

"They are," says Alberuni, "by nature niggardly in communicating that which they know, and they take the greatest possible care to withhold it from men of another caste among their own people, still much more, of course, from any foreigner. According to their belief there is no other country on earth but theirs. No other race of men but theirs, and no created beings besides them have any knowledge of science whatever. Their haughtiness is such that if you tell them of any science or scholar in Khorasan and Persia, they will think you to be like an ignoramus and a liar. If they travelled and mixed with other nations, they would soon change their mind, for their ancestors were not so narrow-minded as the present generation is."

SCIENCE.

Algebra and Astronomy.—Aryabhatta is the first Hindu writer on algebra and astronomy in the Puranic age. He was born at Pataliputra, 476 A.D. He knew that the earth turns on its axis, causing day and night, and the true cause of solar and lunar eclipses.

Varāhamīra, Aryabhatta's successor, was born at Avantī, 505 A.D. He was one of the "Nine Gems" of Vikrama's court. Besides writing on astronomy, he is the author of a work in 106 chapters which may be called an encyclopædia. In the following century Brahmagupta wrote his treatise on astronomy. After him came the long period of the dark ages. The famous Bhāskarachārya was born in 1114 A.D., and completed his great work, known as the *Siddhānta Śiromanī*, in 1150 A.D. The preliminary portions are on algebra, arithmetic, and spherical trigonometry. There are solutions of remarkable problems which were not achieved in Europe till the 17th and 18th centuries.

Arabian writers translated Hindu works on algebra in the 8th century A.D., and Leonardo of Písa first introduced the science to modern Europe. In trigonometry, too, the Hindus seem to have been the earliest teachers. The invention of decimal notation has already been noticed.

Medicine.—The Hindus ranked their medical science as a *upa-veda*, and ascribed it to the gods. Brahmá first imparted it to Prajapati, and through Dhanwantari, the physician of the gods, it was made known to mortals.

Indian medicine dealt with the whole area of the science. The surgery of the ancient Indian physicians was bold and skilful. A special branch of surgery was devoted to nose-making. This arose from the practice of cutting off the nose in certain cases.

The works of Charaka and Susruta, the great Indian physicians, were translated into Arabic in the eighth century by command of the Kaliphs of Baghdad. European medicine, down to the 17th century, was based upon the Arabic; and the name of Charaka repeatedly occurs in the Latin translations of Avicenna.*

LITERATURE.

Dictionaries.—Amara Sinha, author of the *Amara-kosha*, the best known Sanskrit dictionary, was one of Vikrama's "Nine Gems," and he was a Buddhist. He was the contemporary of Varáhamihira. The other Sanskrit lexicons which have come down belong to the 11th, 12th and subsequent centuries.

Grammar.—Vararuchi, another of the "Nine Gems," was the first grammarian to treat of the dialects which arose after the Sanskrit. He distinguishes four dialects, the *Mahárdshtri*, the *Sauraseni*, the *Páisachi* and the *Magadhi*.

The Drama.—The drama and poetry received a remarkable development during the Augustine era of Sanskrit literature. Rude theatrical representatives were popular in India from an early period. The Sanskrit word for the drama, *nátaka*, is derived from *náta*, a dance. It may have taken its rise in the wild dances of the aborigines. The people will listen for hours to dramatic performances.

Kalidása, the dramatist, was perhaps the most renowned of the "Nine Gems." His most famous drama is *Sakuntalá* or the 'Lost Ring.' *Sakuntalá*, like *Sítá*, is the type of a chaste and faithful wife. Her love and sorrow form the favourite romance of the Indian people. In 1789 it was translated into English by Sir William Jones, and excited the admiration of Goethe, the famous German scholar. *Vikramorvasí*, the 'Urvasí, won by valour,' describes the adventures of the heavenly nymph Urvasí, who was rescued from

* Hunter's *Gazetteer of India*, Vol. VI., pp. 107.

a demon by her lover. The third drama, *Málaviká and Agnimitra*, describes the love of King Agnimitra and of Málaviká, one of the attendants of the queen, who kept her out of the king's sight on account of her great beauty.

Mricchakatika, 'Clay Cart' is another famous drama of unknown date and author. It furnishes an interesting picture of the times.

The second great dramatist of India was Bhavabhúti, who flourished at the end of the seventh century of our era. To him three plays are ascribed, the *Malatí-Madhava*, *Maha-vira-Charitra*, and the *Uttara-Rama Charitra*.

The first is the best known and most popular of the three dramas. Málatí and Mádhava meet and fall in love, but the king has determined that the heroine shall marry his favourite, whom she detests. The lovers are finally united. The other two dramas of Bhavabhúti represent the fortunes of Ráma, the national hero.

Poetry.—Kalidása is foremost in poetry as in the drama. There are two short epics by him, *Raghuvansa* is an account of the royal race of Ayodhyá; *Kumára Sambhava* is an account of the birth of Kumára, the war god. Among the shorter poems of Kalidása, the *Meghadita*, or 'Cloud Messenger,' is the best. A Yaksha, banished from his home, bids a dark cloud in the rainy season convey a message of love to his wife.

Bhartrihari's *Satakas*, very popular in North India, contain some excellent moral precepts.

Gita Govinda, by Jayadeva of Bengal, describes the love of Krishna and Rádhá.

Fables and Fiction.—The oldest Aryan fables are the Buddhist birth stories. The fables of the *Panchatantra* have been translated into several languages. In Europe they are known as the fables of Pilpay or Bidpai. Dandin wrote the *Dasakumara Charitra*, the 'Story of Ten Princes.' Bānabhatta's *Kadambari* is the wild story about two lovers. Somadeva's *Kathá Sarit Ságar* contains a very large collection of fables and stories, including the Twenty-five Tales of a Demon. The *Hitopadesa* is a compilation of a portion of the older Panchatantra.

THE MUHAMMADAN PERIOD.

FROM 1000 A. D. TO 1757 A. D.

Political History.—In 712 A. D. the Arabs took Sind, which they held for several years till they were driven out by the Rajputs. In 977 Jáipál, the Hindu chief of Lahore, annoyed by Afghan raids, led his troops up the passes against the Muhammadan kingdom of Ghazni in Afghanistan; but was defeated by Sabaktigin. In 997 Sabaktigin died, and was succeeded by his son

Mahmúd, who led, in 1001, the first of his seventeen invasions of India. His chief object was plunder. From the Hindu temples at Thaneswar, Nagerkot, and Somnath, he carried off immense booty. The western districts of the Punjab were also added to his kingdom.

The chief of Ghor, another Afghan city, conquered Ghazni, and Muhammad Ghor began the conquest of India. On his first invasion he was defeated by the Hindus in 1191 at Thaneswar. The Rajput princes of Kanauj and Delhi quarrelling, the Afghans again swept down on the Punjab, and both the monarchs were slain in battle. Muhammad Ghor himself went only as far as Benares; but his general conquered Bengal.

Kutab-ud-dín, originally a Turki slave, proclaimed himself sovereign of India at Delhi, and founded a line which lasted from 1206 to 1290. His name is preserved at Delhi by the Kutab Minar. In 1290 Jalál-ud-dín, a Khilji ruler, succeeded to the Delhi throne, and founded a line which lasted thirty years. Alá-ud-dín, his nephew and successor, extended his conquests to the Deccan.

In 1320 Tughlak, a Turki slave, who had risen to be Governor of the Punjab, rose in rebellion, and founded a dynasty which lingered for 96 years. His son, Muhammad Tughlak, dragged the inhabitants of Delhi to Deogiri, 700 miles south, to which he gave the name of Daulatabad. Twice he allowed the miserable people to return to Delhi; twice he compelled them on pain of death to leave it. The country was also ruined by his exactions. On the other hand, his nephew, Firoz Tughlak, was a merciful ruler, and, besides a number of other useful works, constructed the old Jumna canal for irrigation purposes.

In 1398, Timur, or Tamerlane, at the head of a Tartar horde, defeated the Tughlak king, and after great massacres at Delhi and Meerut, left India. The Tughlak line was succeeded by the Sayyid dynasty and the Afghan house of Lodi. There were several Hindu kingdoms in the south. The Pándya kingdom had its capital at Madura; the Chola kingdom, at Kumbakonam and Tanjore; the Chera kingdom at Talkad in Mysore. From 1118 to 1565 A.D., the chief Hindu kingdom was that of Vijayanagar. Vast ruins of its capital still exist in the district of Bellary.

In 1526, Babar, the sixth in descent from Timur, invaded India, then divided among a number of Muhammadan sultans and Hindu rajas. Having defeated Ibrahim Lodi at Panipat, he entered Delhi. The following year he defeated the Rajputs at Fatehpur Sikri, near Agra. Before his death at Agra in 1530, his dominions extended from the river Amur in Central Asia to Bengal.

Humayun, son of Babar, was for a time driven out of India by the Afghans under Sher Shah, the governor of Bengal. During his flight his famous son Akbar was born at Umarkot in Sind. Akbar, when only thirteen years of age, defeated the Afghans at Panipat, in 1556. Humayun died soon afterwards, and was

succeeded by Akbar the Great, the real founder of the Mogul Empire. He reigned for nearly fifty years. On his accession he found India split into a number of petty kingdoms; he left it an Empire.

Akbar was succeeded by his son Jahángír, 'Conqueror of the World,' whose wife, Nur Jahán, 'Light of the World,' was famed for her beauty. He was succeeded by his son Sháh Jahán. He distinguished himself by the magnificent buildings which he erected at Agra and Delhi. The Táj Mahál at Agra is the finest building in India. Sháh Jahán was deposed by his son Aurangzíb, who secured possession of the throne by murdering his brothers.

For the first half of his reign Aurangzíb, through his generals, was endeavouring to subjugate the five Muhammadan kingdoms of the Deccan. A new power then arose, the Mahrattas, under Sivaji, that compelled Aurangzib to take the field in person against the 'mountain rat,' as he called Sivaji.

Sivaji gradually extended his conquests, and in 1674 he crowned himself with great pomp, distributing his weight in gold among Brahmans. His war-cry was, "For cows and Brahmans." He died in 1680. His son Sambhaji was put to death by Aurangzib. Aurangzíb himself died in 1707. The succeeding Mogul emperors were raised to the throne by powerful soldiers or statesmen, who controlled them while on it, and killed them when it suited their purpose. Out of twenty princes, fourteen were murdered or died violent deaths; four were blinded; two died in prison.

The state of the Mogul Empire, after the death of Aurangzíb, is thus described by Macaulay:

"At Delhi, there was a mock sovereign immured in a gorgeous state prison. He was suffered to indulge in every sensual pleasure. He was adored with servile prostrations. He assumed and bestowed the most magnificent titles. But, in fact, he was a mere puppet in the hands of some ambitious subject. While the emperors surrounded by their fawning eunuchs, revelled and dozed without knowing or caring what might pass beyond the walls of their palace gardens, the provinces had ceased to respect a government which would neither punish nor protect them. The people were ground down to the dust by the oppressor without and the oppressor within, by the robber from whom the Nawáb was unable to protect them, by the Nawáb who took whatever the robber had left."

GOVERNMENT.

Royalty.—In practice the king's office was hereditary, and his power absolute. He was considered bound to observe the Muhammadan law; but neither the Ulema, the priests and learned men, nor any other public body had the means of en-

forcing his obedience in it. Some local jurisdictions obstructed his will by passive resistance; but when he was determined to persevere, there was no remedy short of rebellion.

The kings were easy of access. • Jahāngír had a chain hung down from the citadel to the ground, and communicated with a cluster of golden bells in his own chamber, so that every suitor might apprise the Emperor of his demand for justice without the intervention of the courtiers. Kings enquired into petitions, and transacted a great deal of business in the daily assemblies of their courts. Although it must have caused some confusion and loss of time, it afforded them the advantage of information from many quarters, besides giving publicity to their decisions and their principles of government.*

Administration.—Akbar organised all India north of the Vindhya Mountains into an empire. He partitioned it into Provinces, over each of which he placed a Governor or Viceroy, with full civil and military control. This control was divided into three departments—the military, the judicial, including the police, and the revenue. With a view to preventing mutinies of the troops or asserting of independence by their leaders, he reorganised the army on a new basis. He substituted, as far as possible, money payments to the soldiers, for the old system of grants of land (*jágirs*) to the generals. Where this change could not be carried out, he brought the holders of the old military fiefs under the control of the central authority at Delhi. He further checked the independence of provincial generals by a sort of feudal organization, in which the Hindu tributary princes took their place side by side with the Mughal nobles.

Justice.—The judicial administration was presided over by a lord justice (*Mir-i-adl*) at the capital, aided by the *kádís* or law officers in the principal towns. The police in the cities were under a superintendent or *kotwál*, who has also a magistrate. In country districts where police existed at all, they were left to the management of the landholders or revenue officers. But throughout rural India, no regular police force can be said to have existed for the protection of persons and property until under the establishment of British rule. The Hindu village had its hereditary watchman, who, in many parts of the country, was taken from the predatory castes, and as often leagued with the robbers as opposed them. • The landholders and revenue officers had each their own set of myrmidons who plundered the peasantry in their name.

Revenue System.—Akbar's revenue system was based on the ancient Hindu customs and survives to this day. He first executed a survey to measure the land. His officers then found

* Elphinstone's *History of India*.

out the produce of each acre of land, and settled the government share, amounting to one-third of the gross produce. Finally, they fixed the rates at which their share of the crop might be commuted into a money payment. These processes, known as the land settlement, were at first repeated every year. But to save the peasant from the extortions and vexations incident to an annual inquiry, Akbar's land settlement was afterwards made for ten years. His officers strictly enforced the payment of a third of the whole produce, and Akbar's land revenue for Northern India exceeded what the British take at the present day.

Akbar's Hindu minister, Raja Todar Mall, conducted the revenue settlement, and his name is still a household word among the husbandmen of Bengal. Abul Fazl, the man of letters and Finance Minister of Akbar, compiled a Statistical Survey of the Empire, together with very vivid pictures of his master's court and daily life, in the *Ain-i-Akbari*—a work of perennial interest, and one which has proved of great value in carrying out the Statistical Survey of India at the present day. Abul Fazl was killed in 1602, at the instigation of Prince Salim, the heir to the throne.*

RELIGION.

There was no religious establishment. Every man, king or subject, who founded a mosque left funds to maintain the priest (imâm) and other persons required for public worship. Assignments were also made to holy men and their successors, and even to their tombs.

Though there was no organised body of clergy, there was a class (called maulavis or mollahs) from which judges, lawyers and ministers of religion were taken. But these were rather *graduates* in law and divinity than priests. The degree was conferred at a meeting of some of the recognised members of the class, who were supposed to ascertain the learning and fitness of an individual, and who formally invested him with his new character by tying on a peculiar kind of turban. He was bound by no vows and was subject to no superior, but was controlled by public opinion and the hopes of preferment alone.

Distinct from the ministers of religion, was a minor class of monkish devotees, called fakirs. At first there were no saints except distinguished champions of the faith who fell in battle. By degrees, austere and religious lives led to this sort of canonization, which was conferred by public opinion, and generally on living men. These saints were followed by disciples who, by degrees, formed orders, always distinguished by some watchword and some form of initiation and sometimes by peculiarities of dress.

* Hunter's *Gazetteer of India*, Vol. VI., pp. 269, 300.

observance. Small numbers of fakirs lived with their chiefs, and others were drawn together by charitable distributions, &c. ; but they had no monasteries like the Hindus.

Of the higher descriptions many were treated with reverence even by kings ; and although professing poverty and abstinence, were accustomed to live in great splendour, or at least to distribute vast sums in charity. They often acquired such influence as to excite the jealousy of the government.

Many of the superstitions of the age were unconnected with and even opposed to religion. Not only was the faith unbounded in astrology, divination, magic, and other arts discouraged by Muhammad ; but even practices of the Hindus, and prejudices originating in their religion, began to gain ground. The miracles of their Yogis are related by orthodox writers with as perfect a conviction as could have been given to those in the Korán ; witchcraft was universally believed ; omens and dreams were paid the greatest attention to ; and this credulity was not influenced by the prevalence of unbelief in religion. It was admitted even by Akbar, and exercised absolute sway over his son.

The Hindus were regarded with some contempt, but with no hostility. They were liable to a capitation tax (Jazia) and some other invidious distinctions, but were not molested in the exercise of their religion.*

EDUCATION.

The Muhammadans founded many colleges and schools at their capitals, and in some instances extended their school system into villages in connection with the endowments of mosques. The languages taught in them—Persian and Arabic—were foreign to the people, and even to Muhammadans, who became gradually part of the general population, and spoke several languages. The range of requirement was confined to religious works and a few elementary sciences, inferior to those of the Hindus, and were unattainable by the people at large. It may be premised that the ordinary Hindu village schools were not interfered with, but they formed no part of the State system.†

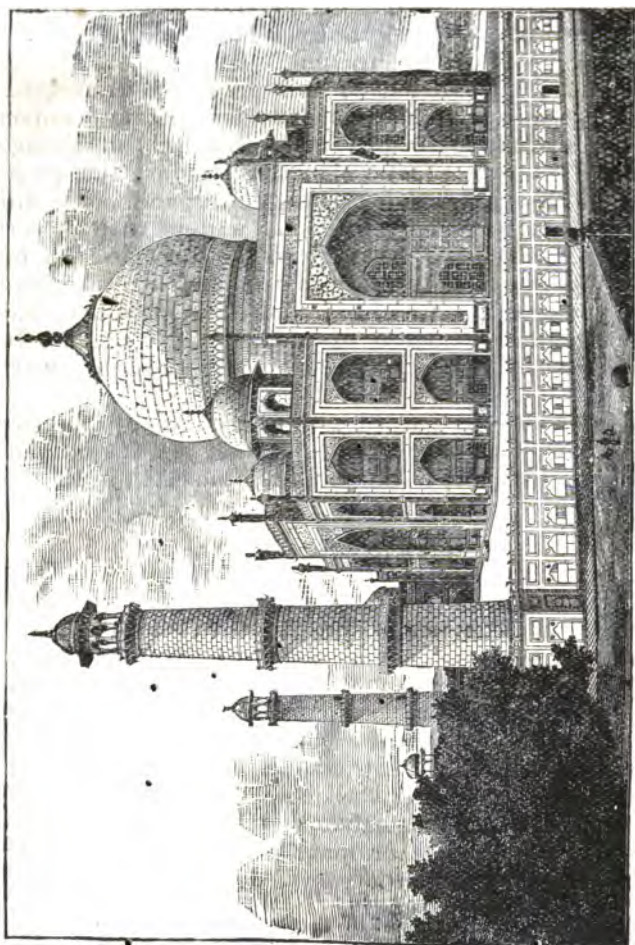
ARCHITECTURE.

The Muhammadans introduced a new style of architecture, which gradually became one of great beauty. The art of making glazed tiles was learned from Persia. The mosques at first were composed of a collection of small domes, each resting on four

* Elphinstone's *History of India*.

† Meadow's *Taylor's Student's History of India*.

pillars. The domes at first were low and flat; they gradually rose in elevation till they became considerably more than half of a sphere, and were raised upon a cylinder. The arches were also different at different times. The early ones were plain and pointed; the latest were horse-shoe arches, ornamented all round

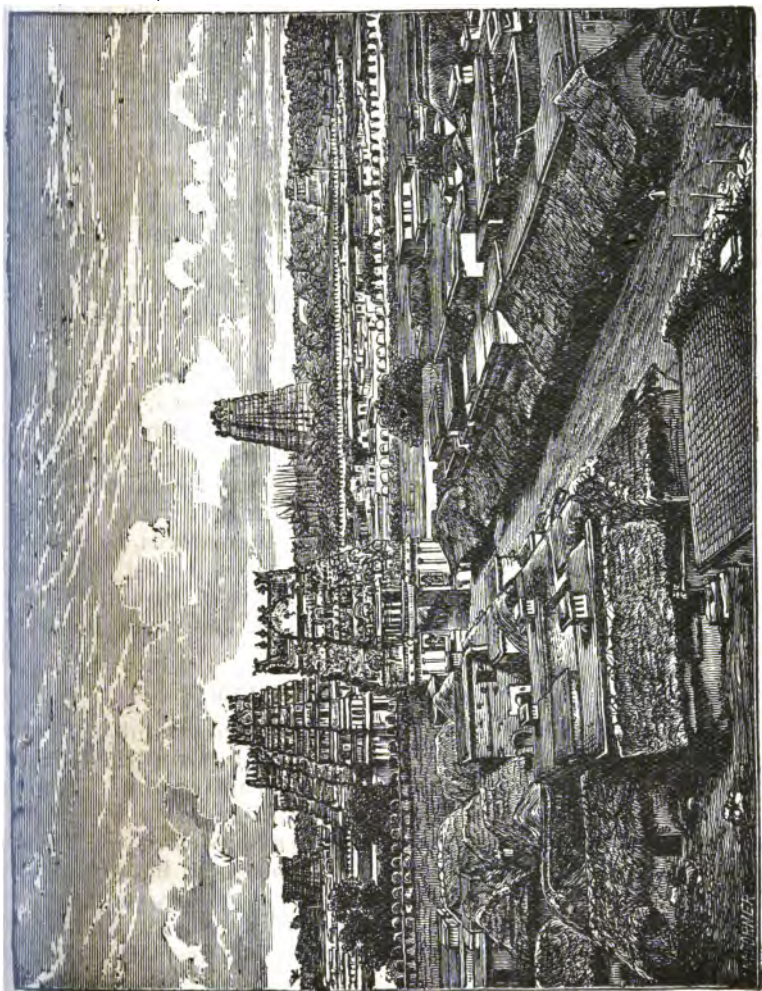


TAJ MAHAL, AGRA.

Jahāngir's Pearl Mosque at Agra and the Taj Mahal, the tomb of Nur Jahān, are two of the finest buildings. The Muhammadan rulers left splendid palaces, tombs, mosques and minars, but few traces of works for the benefit of the people.

Jain Architecture.—The Jain temples are the most beautiful in India. The famous marble temples on Mount Abu were constructed during the Muhammadan period.

South India Architecture.—The Dravidians of South India were the great temple builders. Their erections have not the beauty of the Jain temples, but their look of missive dignity is imposing. It is a curious coincidence that some of the finest were erected about the same time as the great cathedrals in Europe.



SRIRANGAM.

The picture represents the temple of Vishnu, the largest in India, on an island of the Kaveri.

CONDITION OF THE PEOPLE.

Revolutions in Governments did not affect the constitution of the village communities. They were independent in the management of their own affairs; sometimes paying more, sometimes paying less, according to the rigour or mercy of the demand, but still preserving their independence as far as social government was concerned. Nor did it signify whether the Government was Hindu or Muhammadan. The Muhammadans made no change in them.

Travellers speak of the cities as well-built, populous, and wealthy. The seaports above all attracted admiration. They are described as large cities, the resort and habitation of merchants from every part of the world, and carrying on trade with Africa, Arabia, Persia, and China. The home trade was also great.

The general welfare of the people was not considered. The few roads were for the passage of troops; canals and tanks were mostly for the supply of the royal palaces. There were horse-posts and post-houses in some instances; but these were for the use of government servants and messengers, and not for the people at large.

Towards the close of the Muhammadan period, the condition of the people became much worse. "The soldiers, finding their pay was no longer forthcoming, lived by open pillage. What are now the most peaceful and populous districts of Bengal there were in the 18th century standing corps of banditti. Many of the principal native families, being ruined by the exactions of the Musalman tax-gatherers, betook themselves to plunder. They sheltered the banditti on their estates, levied blackmail from the surrounding villages as the price of immunity from depredation, and shared in the pillage of such as would not come to terms.*

LANGUAGE AND LITERATURE.

Language.—The Muhammadans introduced a number of Arabic and Persian words, which, mingled with Hindi, forms the language now called Urdu or Hindustani. Urdu means 'camp.' Soldiers were the primary agents in producing the change.

Muhammadan Literature.—The great superiority of Muhammadan writers over their Hindu predecessors is in history, derived from the Arabs. These histories, though defective in several respects, present a connected narrative of events, an attention to dates, and readiness to quote authorities which places them above the fables of the Hindus. The most learned men in Muhammadan countries were not Indians, but Arabs and Persians. Ferishta, the most noted historian, was a Persian. Many of the

* Hunter's *England's Work in India*, pp. 14.

Muhammadian kings patronised literature; some of them were themselves authors and poets. Babar's Memoirs give a vivid picture of the times. Most of the poetry was mere imitation of the Persian.

Hindu Literature.—Chand Bardai stands at the head of Hindu authors of this period. His ballads still survive in the mouths of the people, and are sung by wandering bards. Dadu, a religious reformer, born at Ahmedabad in 1544, and his disciples left behind them a large body of sacred poetry. Kabir, the Indian Luther, may be said to have created the sacred literature of Hindi.

Marathi poetry reached its highest height in the abhangs of Tukaram. The chief object of his adoration was Vithoba, said to be a local incarnation of Vishnu.

Sāyanācharya, of Vijayanagar, in the fourteenth century produced the commentary on the Rig Veda which was printed by Max Müller. Jains, in the Tamil country, produced ethical works in Tamil which are greatly admired. In the same language treatises were produced on the Saiva philosophy, besides a large number of works on popular Hinduism.

THE BRITISH PERIOD.

FROM THE FALL OF THE MOGUL EMPIRE TO THE PRESENT TIME.

RISE AND PROGRESS OF BRITISH RULE IN INDIA.

On the last day of the year 1600, towards the close of the reign of Queen Elizabeth, the East India Company was formed under the title of "The Governor and Company of Merchants of London trading to the East Indies." A few ships were sent out every year to purchase silks, spices, and other Indian products. In 1615 Sir Thomas Roe was deputed by King James I. as ambassador to Jahāngir to place the trade on a more satisfactory footing. The first English factory was established at Masulipatam, on the East Coast, in 1622. At factories, trade could be carried on the whole year. Surat was the first settlement on the West Coast. The factory at Hughli was established in 1642.

In those days Governors had no fixed salaries, but sought to squeeze as much as they could out of those under them. In this way the first English factories suffered greatly at times. In 1639, the English obtained from the Raja of Chandragiri a grant of the site of the land on which Madras now stands. A small fort was erected for the protection of the Company's goods, and by degrees people settled around its walls.

Surat was repeatedly plundered by the Mahrattas under Sivaji ; but the English were able to defend their factory. Charles II. was married to a Portuguese princess. She received as part of her dowry, the island of Bombay, then belonging to the Portuguese. When given over, it was of such little value that Charles sold it to the East India Company for £10 a year. In 1687, the chief seat of the Company's trade was transferred from Surat to Bombay. Muhammadan oppression at Hughli compelled Job Charnock, the Company's President, to retreat 26 miles down the river in 1686. Three villages, with mud huts and thatched roofs, called Sutanati, Kalikata, and Govindpur, were afterwards purchased from Prince Azim, son of the Emperor Aurangzib. These three villages have grown into Calcutta.



QUEEN ELIZABETH.

To protect their settlements, the East India Company had gradually to form small bodies both of European and Native troops. Being well-disciplined, their assistance was sometimes sought by Indian Princes in their wars with one another. This led to grants of territory. On the other hand, the prosperity of the English Settlements excited jealousy in some cases, and

attempts were made to seize them. In 1756 Calcutta was sacked by Siráj-ud-Daula, Nawáb of Bengal, and 146 Europeans were driven into a small prison, called the Black Hole, out of which next morning only 23 persons were taken out alive. The following year Clive gained the battle of Plassey, which made the English supreme in Bengal. In 1763 the tract around Madras, long known as the Jaghire, was ceded by the Nawáb of Arcot. For assisting to drive out the French, the Mogul Emperor granted to the Company the Northern Circars, now four districts of the Madras Presidency. During wars with the Mahrattas, possessions in the Bombay Presidency were gradually extended.

The East India Company was formed for trading purposes. Wars interfered with its gains, and frequent orders were sent out by its Directors to maintain peace. But this was often impossible. The Indian Princes acted upon the rule

“That they should take who have the power,
And they should keep who can.”



WARREN HASTINGS.

Their own dissensions and breach of treaties were the chief causes of the rise of the British power. There is no doubt that injustice was sometimes done by the English; but men, like Hastings, have suffered greatly through the misrepresentations of

Burke. They were charged with crimes which they never committed, while cruel rapacious and treacherous Afghans were described as "the most honourable and generous nation on earth."

The affairs of the East India Company, on the renewal of its Charter, came from time to time before the British Parliament, when changes were sometimes made. By the Charter of 1698 twenty-four Directors were to have the management of home affairs, and the Company was to have the privilege of exclusive trade with India. The Charter Act of 1781 gave one of the Secretaries of State a controlling authority over the Company's affairs. In 1784 Pitt succeeded in passing his India Bill, by which a Board of Control was appointed by the Crown to supervise the proceedings of the Company. When the Charter was renewed in 1813, a clause was added, requiring that not less than a lakh of rupees a year should be applied to the encouragement of learning. In 1833, the Company was deprived of its trading rights, and in 1858 the Mutiny caused India to be transferred to the Crown.

The recent history of India is so well known that it need not be sketched.

PROGRESS UNDER BRITISH RULE.

I.—INCREASED PROTECTION OF LIFE AND PROPERTY.

FREEDOM FROM FOREIGN INVASIONS.

The protection of life and property forms the primary duty of a Government. How far this has been afforded in India will now be considered.

Until the establishment of British rule, India was never free from invasions of one kind or another. Through the North-Western passes successive hordes poured down upon the country.

"During 700 years," says Sir W. Hunter, "the warring races of Central Asia and Afghanistan filled up their measure of bloodshed and pillage to the full. Sometimes they returned with their spoil to their mountains, leaving desolation behind; sometimes they killed off or drove out the former inhabitants and settled down in India as lords of the soil; sometimes they founded imperial dynasties destined to be crushed, each in its turn, by a new host swarming into India through the Afghan passes.

"The precise meaning of the word invasion in India during the last century may be gathered from the following facts. It signified not merely a host of twenty to a hundred thousand barbarians on the march, paying for nothing, and eating up every town, and cottage, and farmyard; burning and slaughtering on

the slightest provocation, and often in mere sport. It usually also meant a grand final sack and massacre at the capital of the invaded country."

Tennyson thus refers to Tamerlane, or Timur:—

"Ages after, while in Asia, he that led the wild Moguls,
Timur built his ghastly tower, of eighty thousand skulls."

The following is a brief account of Tamerlane's doings in India:

In 1398 Timur (Tamerlane) entered India at the head of a vast Tartar horde. He defeated Mahmud Tughlak under the walls of Delhi, and entered the capital. For five days the city was given up to plunder and massacre, during which Timur was employed in giving a grand entertainment to his officers. Some streets were rendered impassable by heaps of dead. Part of the inhabitants had fled for safety to old Delhi. The Muhammadan historian says that Timur's men followed them, and "sent to the abyss of hell the souls of these infidels, of whose heads they erected towers, and gave their bodies for food to the birds and beasts of prey. Never was such a terrible slaughter and desolation heard of." Timur and his army next took Meerut. The same Muhammadan writer says, "They flayed alive all the infidels of this place, they made slaves of their wives and children; they set fire to everything, and razed the walls: so that this town was soon reduced to ashes."*

During the eighteenth century, in the space of twenty-three years, six inroads took place on a large scale.

"The first was led by a soldier of fortune from Persia, who slaughtered Afghan and Indian alike; the last five were regular Afghan invasions.

"On this first of the six invasions, 8,000† men, women, and children were hacked to pieces in one forenoon, in the streets of Delhi. But the Persian general knew how to stop the massacre at his pleasure. The Afghan leaders had less authority, and their five great invasions during the thirteen middle years of the last century form one of the most appalling tales of bloodshed and wanton cruelty ever inflicted on the human race. In one of these invasions, the miserable capital, Delhi, again opened her gates and received the Afghans as guests. Yet for several weeks, not merely for six hours on this occasion, the citizens were exposed to every foul enormity which a barbarian army could practise on a prostrate foe. Meanwhile the Afghan cavalry were scouring the country, slaying, burning and mutilating in the meanest hamlet as in the greatest town. They took special delight in sacking the holy places of the Hindus, and murdering the defenceless votaries

* History of Timur Beg, by Cherefeddin Ali.

† So Scott. Elphinstone thinks 30,000 nearer the truth.

at the shrines. For example, one gang of 25,000 Afghan horsemen swooped down upon the sacred city of Muttra during a festival, while it was thronged with peaceful Hindu pilgrims engaged in their devotions. They burned the houses together with their inmates, slaughtering others with the sword and lance, hauling off into captivity maidens and youths, women and children. In the temples they slaughtered cows and smeared the images and pavement with blood.

"Even the sea was a source of danger. On the Bay of Bengal, the pirates from the Burmese coast sailed up the great rivers, burning the villages, massacring or carrying off into slavery the inhabitants. On the other side of the peninsula, in the Indian Ocean, piracy was conducted on a grander scale. Wealthy rajahs kept up luxurious courts upon the extortions which their pirate fleets levied from trading vessels and from the villages along the coast."

Such invasions have now ceased.

INTESTINE WARS HAVE CEASED.

India suffered from these even more than from foreign invasions.

Mahomed Sháh, Sultan of Gulburga, provoked a quarrel with the Hindu Maharaja of Vijayanagar, and swore an oath on the Korán that "he would not sheath the sword till he had put to death a hundred thousand infidels." The desolation caused by the war which ensued was terrible. The Muhammadan historical records, that "from first to last 500,000 'infidels' had fallen before the sword of the true believers, 'and that the Carnatic did not recover this depopulation for ages.' "*

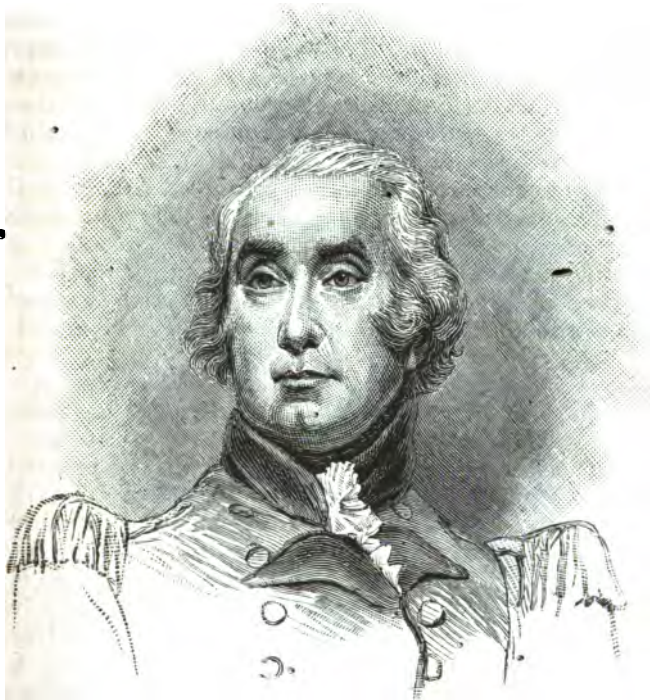
Hindu fought with Hindu; Muhammadan with Muhammadan, and both with one another.

The ravages of the Mahrattas have been described in the words of Macaulay. Of a similar character were those of the Pindaris, plundering bands of all nationalities, who succeeded them.

The headquarters of the Pindaris were in Central India. In 1815, a large body of them, estimated at 25,000, assembled at Nimaur, under Chítu. About 8,000 horsemen advanced into the Nizam's territories, plundering and devastating the country as far south as the Krishna, returning safely, laden with an immense booty. In 1816, another expedition, upwards of 20,000 strong, followed, a portion of which entered the Northern Circars, took Guntur, and returned, plundering as they came. Wherever they stopped, their proceedings were horribly cruel. The most ingenious

* Meadows Taylor's *Indian History*, pp. 161, 162.

ously devised and agonising tortures were resorted to for the extortion of valuables, from men and women alike, and after collecting all they could, the town or village was set on fire, and the devastating horde passed on. Advancing rapidly, not a town, village, or hamlet, escaped them ; but pursuit of them was impossible.



MARQUIS OF HASTINGS.

To suppress those hordes, who had the sympathy, more or less open, of all the Mahratta chiefs, the Marquis of Hastings, the Governor-General, collected the strongest British Army ever seen in India, numbering 112,000. The Pindaris were surrounded on all sides, and their bands were dispersed. Chítu wandered for nearly a year among the fastnesses of the Vindhya and Satpoor Hills, and at last was killed by a tiger in the jungle between Asirgarh and the Tapti river, where his half-devoured remains were discovered by a shepherd and recognised.

When, a few years ago, Sindia and Holkar met in a friendly way, it was remarked that there had not been any similar meeting for more than a century before.

Formerly every city had its walls ; even villages their defences.

DAKOITY AND THUGGISM SUPPRESSED.

In all countries there are thieves, but the peculiarity of India is that it had over a hundred robber castes, just as there were soldier castes and writer castes, and that men went out to prey upon the property of their fellows—and if need be on their lives—with strict religious observances, strong in the belief that they were only fulfilling their destiny and doing good service to the deity whom they adored. They gloried in their exploits as sportsmen do, and talked over a successful gang-robbery with its attendant murders, as European gentlemen talk over their tiger hunts. Besides these there were also robberies committed by men not born and bred to the profession.

After the usual sacrifices, gangs set out in parties of thirty or forty, disguised as travellers or pilgrims. Their principal weapon was the spear. The head was carried about concealed on their persons; the handles served as walking sticks. Scouts or confederates informed them where there was a rich man's house. When all arrangements had been made, they advanced to the attack.

It was always a nocturnal surprise. With flaming torches and spears glittering in the broad light, they came suddenly on the sleeping inhabitants of the doomed house, and either roused them with their noise or pricked them up with the points of their weapons. It happened that the luckless inhabitants, confused, bewildered, panic-struck, like people under the influence of a fearful dream, did all that they were directed to do—pointed out the places where their wealth was hidden, and went like sheep to the slaughter. If the dakoits thought that all the property was not given up, torture was applied. Earrings were sometimes torn away, hands and feet were chopped off as the easiest mode of removing the ornaments. In England a gang of robbers could not exist for a single day when it was known. Every influential man in the neighbourhood and the constabulary would aid in their capture. But in India the reverse was the case. The zemindar, or landed proprietor, and the headman of the village, harboured the robbers and shared in their spoil.

Special measures were adopted for the suppression of dakoity, and although cases still occasionally happen, they are far less numerous than before.

Thuggism was a peculiar Indian institution.

Thugs were professional murderers, who worshipped the goddess Kālī, or Dévī. They existed in large numbers in many parts of India for more than two thousand years. Divine sanction was claimed for their horrible trade. It was said that the goddess gave their ancestors waistbands with which to destroy evil demons, and then men, by strangulation. "I am a Thug of

the royal records," said one of these murderers; "I and my forefathers have been Thugs for twenty generations."

The Thugs, for the most part, belonged to particular villages, where they left their wives and children; and they outwardly followed some peaceable calling. They cultivated the fields—rented a few acres of land—or employed labouring men to work under them. A Thug set out on his dreadful journey, and every one in the village knew the cause of his departure. A certain amount of hush-money was paid to the zemindar or headman, and the police officials, in the same manner, were bribed into silence.



THUGS.

Before going on their expeditions, Thugs made offerings to the goddess, and carefully attended to the omens through which they supposed that she made known her wishes. They assumed many different disguises, and played many different parts. There was nothing to distinguish them from ordinary travellers.

A party of them would accost a wayfarer going homewards from a journey. Cheerful talk and song would win his heart, and he would tell them freely of his private affairs, of his wife and children he was going to meet, after long years of absence, toil, and suffering. Watching a favourable opportunity on the skirts of some jungle, one of the Thugs would throw his turban cloth round the neck of their victim. Another seizing the other end of the cloth, would draw it tightly round; whilst a third would seize the man by the legs, and throw him on the ground. There could be no resistance. The work was quickly done. The body was then stripped, the property secured, and very soon the corpse was buried. The Thugs would afterwards kindle a fire beside the grave, and feast as heartily, sing as merrily, and sleep as soundly as if they had committed an act of the greatest merit. No compunctions visited the Thugs. An English officer asked one of them, "Did you never feel pity for the old men and young children whom you murdered while they were sitting quietly by you?" "Never," was the answer.

Such was the confidence of the Thugs in the protecting power of the goddess, that they believed that she would not only, if religiously served, shield them from harm, but visit with her wrath all who injured them. But this claim did not stand the test. When Thuggee was brought under the notice of the British Government, Lord William Bentinck appointed Colonel Sleeman, with several assistants, to take measures for its suppression. Within a few years this abominable system was destroyed. Colonel Sleeman established schools of industry at Jubbulpore, with a view of affording employment to adult approvers, and of educating their children.

BARBAROUS CUSTOMS PROHIBITED.

The following may be mentioned :

Human Sacrifices.—These have existed in India from the earliest times. The Rig-Veda contains seven hymns by Sunahsephas, tied to the sacrificial post, praying for deliverance. His father, Ajigarta, had sold him for sacrifice for a hundred head of cattle.

Human sacrifices are said to be especially acceptable to Káli. The Káliká Purána says, "By a human sacrifice, attended by the forms laid down, Dévi remains gratified for a thousand years." A human sacrifice is described as *atibali*, the highest sacrifice. Before erecting a large building or commencing any important undertaking, it was common all over India to offer a human sacrifice. There are still occasionally, in some secluded parts of India, human victims killed for the delight of Káli.

The Khonds of Orissa believed the fertility of their fields to depend upon the Earth-goddess, and she required every year to be propitiated by a human sacrifice. Children were kidnapped from the plains. When the fatal day arrived the victim was tied to a post. His arms and legs were broken with a hatchet that he might not offer any resistance. The people then cut the flesh from the bones, and buried it in their fields to make them fertile. The British Government appointed special officers to put down this custom, and it has now ceased.

From time immemorial in India, mothers offered their first-born as a sacrifice to the Ganges at Sagar Island. When a woman, long married, had no children, it was common for her to make a vow to the goddess Gangá, that if she would bestow the blessing of children, the first-born would be devoted to her. The mother herself offered her child, and if it was devoured by a crocodile, it was supposed that the goddess accepted the offering.

The custom was brought to the notice of the Marquis Wellesley by the missionary, William Carey, and in 1802 it was prohibited.

Widow-Burning.—The cruel treatment of women in India reached its climax in widow-burning. That sons should burn their mothers alive when they became widows, seems too horrible an idea to enter the mind. Yet some Hindus, in the nineteenth century, contended earnestly for the privilege.

In Vedic times widow-burning was not practised, and there is not a single verse authorising it. The Brahmans, however, sought to support it by the mistranslation of a text.

To induce widows to submit to death in this cruel manner, life was made bitter to them in every conceivable way. But as this was not sufficient, they were told that they would not only be pre-eminently virtuous, but enjoy happiness for almost endless ages in another world, if they burnt themselves with the dead bodies of their husbands.

In 1829, Lord William Bentinck, after suitable inquiries, passed a regulation declaring the practice of Satí illegal and punishable in the Criminal Courts.

Female Infanticide.—One of the most foolish customs of the people of India is their extravagant expenditure on marriages. To gratify their pride, some load themselves with debt which presses heavily to the end of their lives. To avoid the expense, it was the custom among some of the Rajputs to destroy their female infants at birth. The mother was the executioner. She rubbed the nipples of her breast with opium, and the babe sucked in poison with its first milk. It was first made known to the British Government by Jonathan Duncan. All births were required to be registered in villages in which it prevailed, and gradually female children were spared.

Barbarous Punishments.—According to the laws of Manu, a thief who steals above a certain amount is to have his hands cut off. This is not only barbarous, but renders a man unable to get his livelihood in an honest manner. Cutting off the feet or cutting out the tongue were other punishments. Elephants were employed in various ways. They trampled persons to death; tore off their limbs; their hoofs were cased with sharp iron instruments, the extremities of which were like knives, and they cut people to pieces. Impaling on bamboos, pouring molten lead down the throat, and flaying alive, were other punishments. All such cruelties have now ceased.

Slavery abolished.—According to Manu,

"A Sudra, whether bought or not bought, (the Brahman) may compel to practice servitude; for that (Sudra) was created, by the Self-Existent merely for the service of the Brahman. VIII. 413.

"Wife, son, and slave, these three are said to be without property. whatever property they acquire is his to whom they belong." VIII. 416.

Slavery existed from early times in two forms. Domestic slavery was almost universal. The slaves were treated like servants except that they were regarded as belonging to the family. Other slaves were serfs attached to and sold with the land. The system lingered during nearly a century of British rule. In Eastern Bengal, and especially in the island of Sandwip, attempts to liberate the slaves almost caused a rebellion.

At last slavery in India was formally abolished by the British Government.

THE POLICE AND PRISONS IMPROVED.

The Police form the weak point of British rule in India. This is explained by the circumstances of the country,—the material available, and the character of the people.

Village Police.—As already explained, it is a peculiarity of India to have robber castes. From time immemorial, India has had a village police. The headman of a village was assisted in preventing or detecting offences by a watchman, who was very often a member of a robber caste. His position in the village community was recognised as a sort of blackmail, or a guarantee that the crops of those who entertained him should be unmolested by his comrades from other parts of the district.

The headman at present is bound to do all he can to prevent crime; the watchman to detect it, and in every case to give information without delay to the regular police of the nearest station. In many parts of the country the watchman is paid by the grant of a plot of village land. In some cases this is now replaced by a regular cash payment.

Hunter thus describes the Mogul Police :

"The police of the Mogul Empire were an undisciplined, half-starved soldiery, who lived upon the people. The officer in charge of local troops was also the chief magistrate of his district, and the criminal courts of the East India Company long retained their old Mogul appellation of the Foujdári, or 'army department.' The idea of prison as a place of reformatory discipline never entered the minds of these soldier-magistrates. Our early officers found the Muhamadan jails crowded with wretched men whose sole sentence was 'to remain during pleasure,'—a legal formula which, translated into honest English, meant until the harpies of the court had squeezed the prisoner's friends of their uttermost farthing. The prisons themselves were ruinous hovels, whose inmates had to be kept in stocks and fetters, or were held down flat under bamboos, not on account of their crimes, but, to use the words of an official report of 1792, 'because from the insecurity of the jails, the jailor had no other means of preventing their escape.'"

Obstacles to Reform.—The character of the people has been mentioned as one of the causes of the inefficiency of the police. They are generally timid and unresisting. They dislike to be taken from their homes to give evidence, and will often deny that crimes in open daylight were perpetrated, or disavow the loss of property which they have sustained.

Indian revenge is often sought by bringing a false charge, assistance in which could frequently be found by bribing the police. The police themselves were often league with the greatest criminals, receiving their pay, sharing their spoils, screening their offences, and probably carrying off innocent men to the magistrate's court in their stead. Torture was often employed to secure an admission of guilt. When a murder occurred in any place, this was a rich harvest to the police. Hence, as has been said, every means was employed by the people to conceal crime.

What Government has done.—In 1792 Lord Cornwallis declared that "the establishment of an efficient police throughout the country, whereby offenders may be deprived of all hopes of eluding the pursuit of the officers of justice, is essential towards deterring people from committing crimes."

The first attempts at reform were made in the great cities. European officers were appointed to the sole duty of supervision ; superior grades of Indian officers were instituted ; and a complete constabulary was organized. The same steps were afterwards taken throughout the whole country. Every district is divided into a number of police divisions, each of which is in charge of a police officer, with a force of peons.

The pay of the peons has been increased, and men of a better class are gradually being obtained. The salaries of the superior

* *England's Work in India*, p. 113.

Indian officers are much better than before. Their freedom from corruption is the best security against misconduct on the part of their subordinates.



LORD CORNWALLIS..

There has been great improvement. There is little violent crime, and the protection to life and property is as complete as in almost any European country. Still, no department of Government requires more careful watching in order to prevent the police, intended for the protection of the people, from becoming a means of petty oppression.

The total cost of the police in 1891 was 386 lakhs. On an average, each person paid a quarter of an anna monthly for protection against robbery and murder.

What the People should do.—Government is doing its best with the materials available; but for many centuries corruption has been so engrained into the police, while the people have been so accustomed to yield to them, that reform is exceedingly difficult. The improvement of the police depends very much upon the people among whom they work. If no bribes were given, none would be

taken. Any well-authenticated cases of misconduct should be reported to their superiors. This might be done by the educated men now scattered over the country. The police have the defects found among the people from whom they are drawn, and as the latter improve, so will the former.

Improvements in Prisons.—Large commodious jails have been erected, in which prisoners are confined securely without harsh treatment. They contain also separate rooms in which prisoners are kept, whom it is desirable to isolate.

In the case of prisoners with long sentences, schoolmasters are provided, and they are taught trades by which they can support themselves.

There are Reformatory Schools for young prisoners in which efforts are made to instruct them, and teach them trades, to prevent their relapsing into crime.

Police Commission.—In 1902 Lord Curzon appointed a Commission to investigate thoroughly the condition of the Indian Police, and make suggestions for its improvement.

GOVERNMENT BY LAW ESTABLISHED.

The Hindu and Muhammadan Governments of India were pure despotisms. The sovereign was considered to be above all law, and responsible only to God.

An Indian prince looked upon his kingdom as his private estate, from which he was at liberty to exact the greatest income and spend it as he pleased. He could personally take away the life, liberty, or property of any of his subjects.

Even although the sovereign himself might be just and mild, he could not communicate his nature to the officers under him. His delegated authority was often cruelly abused. Old travellers tell of barbarous acts committed in their presence. The following is an example :

“The Governor of Ahmadabad, about the year 1640, had invited the principal directors of the English and Dutch trades to an entertainment, of which, as usual, displays of dancing-girls were among the chief features. One party having danced themselves out, another was sent for, but for some reason they refused to come. They were then forcibly dragged into the presence of the Governor. He listened to their excuse, laughed at it, but immediately commanded a party of his guard to strike off their heads. They begged their lives with horrid cries and lamentations ; but he would be obeyed, and caused the execution to be done in the room before all the company. Not one then present dared to make the least intercession for those wretches, who were eight in number. The strangers were startled at the horror of the spectacle and inhumanity of the action, which the Governor taking notice of, fell a laughing, and asked them what they were so much startled at.”

"There is no longer any power in the state, that can order, under the influence of a gust of passion, even the meanest labourer to be trampled to death by elephants or disembowelled with a sharp knife. The poorest cooly is entitled to all the solemn formalities of a judicial trial, and the punishment of death, by whomsoever administered, and on whomsoever inflicted, without the express decree of the law, is a murder for which the highest officer of Government is as much accountable as a sweeper would be for the assassination of the Governor-General in durbar."

Both Hindus and Muhammadans have great bodies of law, some of them of high antiquity. Simple codes were needed, adapted to modern times. Lord Cornwallis began in 1793 the issue of a series of laws, known as "Regulations." Since 1833, these have been called "Acts." In the same year a legal member of Council was appointed to aid in preparing a body of law for British India. This work fell chiefly upon Lord Macaulay, and the Penal Code was drafted by him while he was in India between 1834 and 1838. It was revised from time to time by eminent lawyers, but it was not till 1860, that it became law. It was followed in 1861 by the Code of Criminal Procedure. A Code of Civil Procedure was also enacted.

Sir Henry Maine says: "British India is now in possession of a set of Codes which approach the highest standard of excellence which this species of legislation has reached. In form, intelligibility, and in comprehensiveness, the Indian Codes stand against all competition."

THE PUBLIC SERVICES PURIFIED.

Bribery in Turkey.—The power of bribery in Turkey at the present day is thus expressed: "It can pardon the crime of murder, imprison an innocent person, liberate a condemned criminal, take away the property of one person and present it to another, remove officers from their posts. Anything and everything can, in fact, be brought about by this system."

Former Judicial Corruption in India.—The state of things in India before British rule is thus described:

"No Mughal emperor ever mapped out India for judicial purposes, assigning to each small district a court of justice maintained from the Imperial exchequer. The district records show that when we obtained the country, the people had simply to settle their disputes among themselves; which the landholders did very profitably by bands of clubmen, and the peasantry with the aid of trial by ordeal, the divining rod, and boiling oil. Where a law officer existed in the rural districts, he was not a salaried judge, drawing his monthly pay from the Treasury, and watched by superior courts, but a mere seller of decisions, dependent for his livelihood on the payments of the litigants."*

* Hunter's *England's Work in India*, pp. 112-113.

Even for a considerable time after the establishment of British rule, there was a good deal of corruption among the Indian judges. An official in South India was regarded as a model, "because he gets money from his neighbours, not by charging them with offences of which they are not guilty, but by concealing their offences; and because he receives bribes, not from both sides, but only from the side which he believes to be right."

Means of Improvement.—The following measures have been adopted by the British Government:

1. *Requiring competent knowledge on the part of Judges.*—For this purpose Law Professorships and separate Law Colleges have been established.

2. *By increased Salaries.*—These are now sufficient to enable an officer to have a comfortable livelihood; so that he need not have recourse to bribery.

Although the judges themselves are now pure, it is rumoured that, in some cases, the officers of courts have to be fed to have cases heard, and otherwise expedited.

Lawyers.—While some well-qualified, honourable lawyers are required, their undue multiplication is a curse. They are *consumers*, not *producers*. Worse than that, to obtain business some of them are tempted to foment quarrels, to employ touts, and to resort to other disreputable means. The *Hindu Patriot* says: "The natives of Bengal are called 'litigious'; we should like to see a community that could remain uncontaminated when such influences are brought to bear upon their passions."

At a recent Bombay Pleaders' examination there were 700 candidates. Although the Calcutta bar was overcrowded, in 1898 there were 251 law graduates. With the increase in their number, their earnings will become less and less. A vakil of the Madras High Court accepted a rupee as a fee to appear in a case before a magistrate.

The best Remedy.—Government should require a high standard to prevent the undesirable increase in the number of lawyers; but the chief cure lies with the people themselves. As a rule, it is much better to submit to a slight wrong than to go to law. The wisest plan is to endeavour, through a prudent friend, to come to an agreement. Much worry and expense may thus be saved.

The Panchayat was a favourite and effective mode of deciding questions in former times, and should now be employed as much as possible. Arbitration has the same advantages. Each may appoint one arbitrator, and the two may agree upon a third.

Revenue Service.—Although reform was chiefly needed in the Judicial Branch, other Departments have also improved. Deputy Collectors and Tahsildars are now much superior to men of the same class fifty years ago. Among the lower officers, the

improvement must be more gradual. Like the police, as already mentioned, they are drawn largely from the common people, and partake of their character.

HEALTH PROMOTED.

Some of the means employed by the British Government to improve the health of the people will now be mentioned.

Providing Quinine.—Fevers cause more deaths in India than all other diseases taken together. In some feverish districts, if a person walk round in the evening, he will find in almost every house some one suffering under an attack of fever or preparing for it. In addition to the pain felt, there is great loss of money through inability to labour during attacks.

The best medicine for fever yet known is a white powder, called quinine, obtained from the bark of a tree first found in the forests of South America; but until recent years it was too expensive for general use. The British Government sent an officer to South America, on the opposite side of the globe, to bring some of the plants yielding the medicine to this country. Plantations were formed on the Himalayas and Nilgiris, and a skilled European was appointed for its manufacture. The price has been greatly reduced, and it is now sold in $\frac{1}{4}$ anna packets at many post-offices. Lakhs of lives are saved every year through its use.

Vaccination.—Small-pox is a fatal disease, and blinds many whom it does not deprive of life. In India there is a proverb. "A mother can never say that she has a son till he has had small-pox." The great safeguard against small-pox is vaccination, discovered in England last century. The word comes from the Latin *vacca*, a 'cow.' The matter used was first got from a cow, and people may be vaccinated from cows or calves. Vaccinators are employed by Government to go over all the country, and vaccinate the people free of charge. There should be not less than four punctures in the skin, and for several days they should be protected from rubbing. Nothing whatever should be applied to them. Vaccination in infancy and at puberty secures almost perfect protection from the disease.

Small-pox spreads by poison seeds given out by those who have the disease. It is very catching. None should go near the sick except those taking care of them. A person who has had the disease should not be allowed to see others till all the crusts have fallen off. The clothes of the sick should not be mixed with other clothes, but boiled and dried separately.

The Plague.—Hindu medical books, written several hundred years ago, tell of the ravages of the plague in India. Towns sometimes lost half their population. Supposed to have been

brought from China, it broke out in Bombay in 1896. The inhabitants, fleeing in great numbers, carried the seeds of the disease to other parts of the country. If the cases had been made known and the patients removed to hospitals with plenty of fresh air, its progress might have been greatly checked; but, instead of that, they were concealed, and the disease spread among the small, over-crowded houses.

Cleanliness and fresh air are great safeguards against the plague; but Professor Haffkine has discovered a remedy, somewhat like vaccination, which has been the means of saving many lives. It is called *plague inoculation*. It causes only a slight fever for a day or two. When an outbreak is threatened, all should be inoculated.

Medical Colleges.—Any man in India may set up as a doctor; but, if unskilled, he will do more harm than good. In 1835, while Lord William Bentinck was Governor-General, Medical Colleges were opened at Calcutta and Madras, to which others were afterwards added. A supply of well-trained doctors is now being provided.

Hospitals and Dispensaries.—There are thousands of these scattered over India, where the poor can receive skilful medical treatment free of charge. The chief fault is that some do not go to them until a cure is impossible, and then the hospitals are blamed. Diseases can often be checked if taken early. There are General Hospitals, Eye Hospitals, Hospitals for Women, Lunatic Asylums for Mad People, &c.

Lady Dufferin Hospitals.—This class of hospitals deserves special mention. The Maharani of Puna suffered very much from a painful disease, of which she was cured by a European lady doctor. She sent a message to the late Queen Empress, telling how much the women of India suffered when they were sick, and begged that means might be taken for their relief. When Lady Dufferin went out to India in 1884 with Lord Dufferin, the Queen Empress commissioned her to devise some remedy. After her arrival in India, an Association was formed to train women as doctors and nurses, to establish hospitals for women and children, and to supply trained female nurses. Lady Dufferin took up the work very warmly, and much good has been the result.

Health Officers.—There are Sanitary Commissioners, &c., appointed to watch over the health of the country; to report any outbreak of disease, and to take measures to prevent it from spreading.

Births and deaths have to be registered. If births fall below the proper number, it shows that the people are not prosperous. When deaths are more numerous than they ought to be, inquiry is made into the cause.



MARCHIONESS OF DUFFERIN AND AVA.

Duty of Educated Men.—All that is done by Government to improve the health of the people is largely counteracted by their ignorance. In this way disease has spread, and lakhs of lives have been sacrificed. Intelligent Indians should make their houses and compounds models of cleanliness. If not already obtained, great

efforts should be made to have a pure water supply. They and their families should be vaccinated, and, if plague threatens, inoculated. All their influence should be used to induce their neighbours to follow their example. If the laws of health were observed in India, cases of sickness would be reduced one-half, and life would be lengthened several years.

IV.—MATERIAL PROGRESS.

MEASURES TO IMPROVE AGRICULTURE.

Importance of Agriculture.—The cultivation of the ground is an honourable and useful employment. Every year the Emperor of China ploughs a little as an encouragement to his subjects. The King-Emperor has a farm in which he takes much interest. Countries where husbandry is not practised are, in general, occupied merely by a few wandering savages. By skilful tillage sufficient food is raised, not only to support the farmers themselves, but to provide sustenance for mechanics, learned men, and others, who, in various ways, benefit those who labour in the fields.



Indian Farms and Farmers.—The country is divided chiefly into millions of small farms, cultivated in the same way from time immemorial. The Indian farmer is hard-working and careful. His fields are kept very free from weeds, and the water available is generally turned to the best advantage. He has many difficulties to contend with. The rainfall is precarious; fever may attack him at some critical time; murrain may seize his cattle; his crops, when ripening, have to be watched day and night. He is also uneducated, simply following custom, and largely guided by an ignorant astrologer.

Chief Crops.—In Bengal, along the coast of India, and in Burma, rice is largely cultivated. It is supposed to form the main food of about one-third of the people. Varieties of millet, as jawari, bajra, and ragi, cultivated in the drier central districts, are the chief grain. Wheat is raised in Northern and Central India, but chiefly for exportation. Pulses, as dal, are grown everywhere. Mixed with rice, they render it much more nourishing. Cotton is raised in different parts of the country, especially in the Bombay Presidency. Oil seeds are now grown largely, and form one of the principal exports. Eastern Bengal has been enriched by jute cultivation. Indigo has long been manufactured in India. Forests, once occupied only by wild beasts, have been converted into tea-gardens, supporting thousands of labourers. Munj grass is now made into paper.

Some of the agricultural improvements in India which might be made by the farmers themselves will first be mentioned.

1. **Implements.**—Few are now used and they are imperfect.



AN ENGLISH PLOUGHMAN.

The plough is little better than a crooked stick, which simply makes a V-shaped furrow, instead of turning over the soil as is done by an English plough. Where there is only a thin layer of good soil, deep ploughing is injurious, but in many cases better ploughs might be employed with advantage. Cheap improved ploughs are gradually becoming available. Other implements, as the water-lift, might also be improved.

2. **Cattle.**—Solomon says.

“Much increase is by the strength of the ox.” Good cattle are necessary to efficient farming. In some parts of the country the oxen are excellent; but often they are small and weak, readily succumbing to disease. No care is taken to improve the stock; sufficient food is not provided, the wretched animals being left a great part of the year to pick up what they can on unenclosed wastes, the sides of tanks, &c. Breeding should receive attention, and cattle should be properly fed. It may be mentioned that the prickly pear, generally regarded as a noxious weed, is as nourishing as green jawar stalks. The prickles must be removed by pincers, and each leaf must be washed in water, rubbed with a piece of gunny to remove loose thorns, and cut in pieces with a knife. Cattle will then eat it as readily as boiled gram. Many cows in India yield very little milk. With care, the quantity might be greatly increased.

3. **Manures.**—If a person is always taking money out of a purse and putting nothing in, it must at last become empty. Every crop of grain tends to exhaust the soil, and unless the substances withdrawn are restored, the land must become impoverished. Rain and exposure to the atmosphere supply some of the most important elements; but manure, in addition, is generally necessary. In India the yield of wheat is 11 bushels an acre; in England it is about 30. The difference arises chiefly from the employment of manure.

In India cattle manure is generally used as fuel. If each ryot were to plant a few fuel trees in his holding, he would obtain a sufficient supply of firewood, besides improving the climate and affording shelter to his stock. The richest manure is that obtained from human beings. They eat the grain, while cattle consume only the straw. In this country, except in a few cases, it is only allowed to poison the air. Liquid manure, the most valuable part, is carefully collected by the Chinese. The smell can be entirely removed by earth. Broken bones are, for some purposes, a valuable manure, the use of which is generally unknown in India. Thousands of tons are annually exported to enrich the fields of Europe. The manure to be employed depends upon the quality of the soil, and the crops to be raised.

LAND SETTLEMENTS.

Land in India is considered to belong to Government, and those who use it are expected to pay rent, or, as it is called, *land-tax*. Government may remit the tax on certain lands, either for a limited time or for ever. Of all Indian taxes, the land revenue is by far the largest. It is very important, therefore, that it should be levied justly and conveniently to the ryots.

In former times it was the usual plan to take a certain proportion of the crop, so that the payment varied. The Government share differed at different times. Before the settlement in 1582 A.D. of Todar Mall, the great finance Minister of Akbar, it was usually half the gross produce. Todar Mall fixed it at one-third, but this was soon increased.

The ryots could not be trusted to give correct accounts of their crops. An army of Government officers had therefore to go round the fields; but the ryots, by bribing them, could get them to report as they wished. While the grain was being threshed, watchers were employed, who had to be fed and bribed by the unfortunate ryots. Till it was taken away, the village headman and watchman were held responsible for the Government share. In those days weights and measures often varied, affording additional means of cheating the ryots.

The changes introduced by the British Government will now be mentioned.

Revenue Survey.—To be taxed justly, the amount of land held by each ryot must be known accurately. If he holds more than he pays for, Government is defrauded; if he holds less, the ryot is defrauded. Skilled surveyors have gone over the country, measuring carefully each field, and entering its size in a map. No boundary stone can be shifted without its being known by the map.

Revenue Settlement.—Lands differ much in quality; some being very fertile; others only moderately; while there are tracts worthless for cultivation. To fix how much per acre each variety of land should pay, there are experienced settlement officers, who carefully examine the soil, the means of irrigation, the nearness to markets, and other considerations. It is then decided how much each field has to pay.

Rate of Assessment.—By this is meant the proportion of the Government tax compared with the whole crop. As already mentioned, Todar Mall fixed it at one-third, which was considered reasonable. Mr. R. C. Dutt says that one-sixth was the rate under the Hindu kings. The British Government is charged with exacting more and a return to one-sixth is recommended to reduce the present taxation. It has been shown that the present taxation is less than one-sixth, and that it would be increased by the charge proposed. In Burma the rate is only one-twelfth.

Although the rate of assessment may be moderate on the whole, there may be cases in which it presses heavily. Such should be brought to the notice, both of Government and the public, which would, in time, ensure a reduction.

SETTLEMENTS OF LAND REVENUE.—Different modes are adopted in different parts of India.

Ryotwari Settlement.—Under this tenure, Government deals separately with each ryot. It prevails in the Madras and Bombay Presidencies.

Village Settlement.—In North India the Government revenue is assessed on the village as a whole; the manner in which it is to be divided is usually settled by the shareholders among themselves. The poor, under this arrangement, are apt to suffer, and, like the Hindu family system, it discourages individual effort. The present tendency is to divide.

The Zemindari System.—In former times, to extort as much as possible from the ryots, the collecting of the land revenue of a district was sold to the highest bidder for a short term. The contractor could sublet portions of his farm, which might again be sublet. Thus the cultivators, in addition to the heavy demand of Government, had to pay the profits of a series of middlemen. The contractors frequently succeeded in getting their farms renewed for successive periods, till they established a sort of

hereditary title to them. Such men were called *Zemindars*. This farming of the land revenue has been abolished, but in Bengal and some other parts of the country, the ryots do not pay directly to Government, but to Zemindars. Some of the Zemindars are descended from nobles or military chiefs; others were formerly mere tax collectors.

Lord Cornwallis, in 1793, continued the Zemindari system in Bengal, in the hope that landed proprietors would be raised up who would take an interest in improving their estates like English noblemen. Instead of that, with a few noble exceptions, they have been absentees, living in the cities, spending their time in idleness or sensual pleasures, while their estates have been handed over to agents.

It is true that Lord Cornwallis sought, in some measure, to protect the ryots. They were entitled to hold their lands at a fixed rate, and to be secure against arbitrary enhancement. "It being the duty of the ruling power to protect all classes of people, more particularly those, who, from their situations, are most helpless, the Governor-General in Council will, whenever he may deem it proper, enact such regulations as he may think it necessary for the protection of the dependent talukdars, ryots, and other cultivators of the soil."

This duty was long neglected, and much injustice was done. While the same low rate of tax was paid by the Zemindars, they squeezed as much as they could out of the ryots; men who had the right of occupancy were, if possible, ejected. In 1859 an Act was passed, intended to benefit the ryots; but it was a failure. In 1885 the Bengal Tenancy Act was passed, which has done somewhat to secure the rights of the ryots, but more is required. Each field should be surveyed, and a record maintained of its rights. This is gradually being done.

There are some Zemindari districts in South India. The Madras Government has been endeavouring to protect the tenants.

Permanent Land Settlement.—By this is meant that the land tax is never to be increased. It was first adopted in Bengal by Lord Cornwallis in 1793. The price of rice was then very low—more than 30 measures for a rupee. On this account the land tax was low, and the same tax is paid when rice is about 13 measures to the rupee. Great injustice is thus done to the other provinces of India, which pay according to present rates.

In 1883 Government "formally abandoned" the Permanent Settlement policy. This was caused by the fall in the value of silver. In 1862 a gold sovereign could be obtained in India for Rs. 10½; in 1895 it costs Rs. 18. Compared with gold, the land revenue paid in rupees in 1895 was worth little more than one-half of its value in 1862. If the land income falls, other taxes, as the salt tax, income tax, &c., must be greatly increased.

A Government is bound to deal equitably with all its subjects. No Government can justly say to one class of its subjects, your taxation shall never be increased, whatever others may have to pay. The few should not be heavily taxed that the many may be lightly taxed. The bulk of the people of India are agriculturists. By the permanent settlement their taxation would go on diminishing, to be made up by the increasing taxation of non-agriculturists.

As ryots now get much more for their produce than before, Government reserves the right to review the tax, in districts not permanently settled, after a term of years.

More money is required every year for new schools, roads, and other public works, and ryots should bear their share of the increased outlay.

How the Land Revenue has risen.—The land revenue in 1859 amounted to about 18 crores of rupees, and in 1896 to 26 crores. Some say that it was because the rates were raised at re-settlements. If they were raised in some cases, they were reduced in others. Between 1859 and 1896, Upper Burma was added to the Indian Empire, and the population increased by 46 millions. The increasing population required more land to be cultivated, and hence the increase in the land tax. From the high price which ryots now get for their crops, the land tax was probably never lighter than at present.

Improvements still Necessary.—The ryot now knows exactly how much land tax he has to pay; he no longer requires to bribe and feed revenue officers. Roads and railways cheapen the price of salt in the interior, and enable the ryot to get better prices for his produce. Irrigation works increase threefold the crops watered by them. There is, however, very much yet to be done for the ryots. The following are some of their wants:

1. **Education.**—The proportion of ryots able to read is very small. Developing their intelligence lies at the root of improvement. The education given should be adapted to their circumstances, instead of leading them to hanker after Government service. A series of elementary text-books should be prepared, suitable for primary schools in rural districts. Natural phenomena, as wind, rain, lightning; the formation of soil; the growth and structure of plants, would be excellent subjects for lessons. The prevailing defects in Indian agriculture might be pointed out, with the advantages of an opposite course.

In the North-West Provinces there is a small educational tax for the support of village schools, in which the children of ryots are educated free. This plan might be extended, if funds otherwise are not available.

2. **Relief from the oppression of Money-lenders.**—Most Indian ryots are hopelessly in debt. Many obtain from money-

lenders the seed they sow; are supplied with food by them during their labours; and they take over the crops at their own valuation. When ryots borrow grain from each other, the rule is an addition of one-fourth. Money-lenders often charge much more. The ryots are reduced very much to the condition of slaves, toiling for money-lenders.

Under Hindu and Muhammadan Governments the ryots received what are called *Takávi* advances, for *general cultivation expenses*; the British Government abolished this system except for opium, and threw the ryots upon the money-lenders. An incalculable amount of misery has been the result. Government could give advances at six per cent., thus freeing the ryots from crushing interest. Petitions should be addressed to Government, asking for a return to the old system. *Government should be the Ryot's Banker.*

Agricultural Banks have been proposed. Although they have their advantages and should be encouraged where practicable, they are liable to the following objections:

1. *They cannot be established on the requisites scale.*—They require for their management benevolent, energetic, intelligent men, and such are comparatively few.

2. *Government can allow much more favourable terms than Agricultural Banks.*—Government can get money at $3\frac{1}{2}$ per cent.; the Banks would pay at least 5 per cent. Government would not seek to make any profit; Agricultural Banks are supposed to yield some return to the shareholders.

3. *Agricultural Banks would break down in Famines.*—Depositors would require to withdraw their funds; ryots could not offer securities for loans. Government can afford to remit loans, which cannot be done by Agricultural Banks.

Only the resources and machinery of Government can fully meet the wants of the case.

3. **A completely organized Agricultural Department.**—Considering that India has the largest land revenue in the world, special attention should be paid to agriculture. This has been done in some respects, but not in others. Able men should be set apart to give their entire time to the subject, so that, by degrees, ryots would be able to increase the produce of their fields as has been done in England.

Lord Curzon has appointed a Director-General of Agriculture, and it is hoped that agricultural improvements will now receive increased attention.

A leading feature of the Famine Commission Report is the stress laid upon obtaining full and reliable information. The absence of this has been the cause of most failures.

Perhaps the first desideratum is a full and correct account of the indigenous agriculture. It is necessary to know this accurately,

to retain in it whatever is valuable, and to decide what improvements can best be introduced. It should be obtained for each important nationality, and as complete as the Geological Survey.

IRRIGATION WORKS.

Plant life cannot exist without moisture. It must either be supplied by natural or artificial means. In some parts of India there is an abundant rainfall. At Cherrapunji, in the Province of Assam, if all the rain that falls in a year were collected, it would form a lake 40 feet deep, covering the whole district. On the other hand, there are tracts where the rainfall is less than an inch a year. Between these extremes there is every variety.

Lower Burma, Assam, Eastern Bengal, the Himalayas, and the West Coast of India have generally an abundant supply of rain. The average rainfall of Rangoon is 98 inches; that of Calcutta, 66 inches; Bombay is nearly the same, 67 inches; Madras is much less, 44 inches. The following are the averages at some other stations. Delhi and Agra 26 inches; Lahore 18 inches; Multan 7 inches; Jacobabad 4 inches.

A great part of the rainfall flows off in rivers, but much of it also sinks into the soil, and forms underground reservoirs. The most important of these stretches from Peshawar to Calcutta, and may be called an underground fresh-water sea, from which the water is raised by wells. The distance from the surface varies. The black cotton soil is noted for its power of retaining moisture.

The different means of irrigation will now be noticed.

Wells.—These form the most general system of watering lands, and are found, more or less, all over the country. The labour is great; but the water is used with more care than that supplied by canals. The chief defect is that many of the wells are not deep enough, and the water fails when most needed. Government is encouraging the digging and deepening of wells by advances. The mode of raising water may also be improved.

At present Government offers loans for well-digging and other agricultural improvements. The Famine Commission Report states why they are not more taken advantage of than at present: "The obstacles created by inefficient native officials to whom such grants give extra trouble; by the delays, expense, and troublesome formalities accompanying the grant, by the charge of interest, the small number of years over which the repayments are spread, the early date at which they commence, and the rigid rules as to punctual repayment." To remedy this state of things a special agency is recommended.

Tanks.—Reservoirs, known as tanks, have been employed from early times. In most cases they are hollows in the ground.

partly excavated; others have been formed by the construction of dams of masonry or earth across the outlets of valleys in the hills. They are fed sometimes by rivers; sometimes by the rainfall. They vary in size from ponds irrigating a few acres, to lakes several miles in circumference. The Sulekare tank in Mysore is 40 miles round.

Canals.—In South India these have long been employed. Canals were dug from the rivers to irrigate the adjoining land. In the case of the river Tamraparni, in Tinnevely, it is said that scarcely any of its water reached the sea.

In North India the first canal mentioned is that of Feroz Shah, about 1351 A.D. Water was drawn off from the Jumna to supply his palace at Hissar, a new city which he founded on the edge of the desert. Two hundred years later, it was re-opened by Akbar. About 1628 Ali Mardan Khan, the engineer of Shah Jahan, took off a large canal from the Jumna to bring water to Delhi. Another canal went to the North-West. During the troubles that followed the breaking up of the Mogul Empire, the canals silted up, and became useless.

In the year 1817, the British Government began to restore the old irrigation canals and to construct others. The Ganges Canals are the greatest irrigation works in Asia. When the river is low, nearly the whole water at Hardwar is thrown into a canal, by which it is distributed over the country. At one place the canal has to be carried by an aqueduct over the bed of a river, two miles wide. The length of the main channels exceeds 1,000 miles, and there are more than 5,000 miles of distributories. In one year of drought the value of the crops raised by the canal equalled its entire cost.

Three canals distribute, in a similar way, a great part of the water brought by the Jumna from the Himalayas. In the Punjab, works of equal importance have been constructed to utilise the waters of the Sutlej, the Ravi, and other rivers.

At the head of the deltas of the Godaveri and Krishna, before they reach the sea, great dams, or *anicuts*, are thrown across the rivers, and the water is diverted into irrigation canals, some of which are also used for navigation. The same plan has been adopted with other rivers.

Altogether there are in India, under the British Government, about 40,000 miles of canals and other works, irrigating more than 21,000 square miles. The value of the produce of an acre of irrigated land is about three times that of unirrigated land. The great increase in the amount of food produced is therefore apparent.

Through these canals a vast amount of labour has been saved, and parched plains, with only a few stunted thorn-bushes, have been converted into blooming fields, sustaining a dense and thriving population.

PRESERVATION OF FORESTS.

One of the most useful reforms of the British Government has been the care taken of the forests.

In ancient times forests were much more extensive. The Rāmāyana represents the great Dandaka forest as lying between the Godaveri and the Narmada. The army for the invasion of Ceylon is said to have passed through vast forests.

The forests of India have suffered in two ways. Many of the wild tribes burn patches of valuable forest in order that the ash may so fertilize the virgin soil as to render it capable of producing a crop without tillage. Having reaped a harvest, they leave the spot, marked by charred stumps of timber trees, and move on to repeat the same ravage elsewhere. Trees have also been felled for ordinary purposes without any thought of leaving some part of the forests, or even a tree here and there, for reproduction in the future. The country has been so stripped of wood, that the people in most parts are dependent for fuel on cow-dung cakes dried in the sun, which ought to have been bestowed on the land in manure.

The value of forests in an agricultural point of view is very great. Some suppose that trees attract moisture and increase the supply of rain. However this may be, they retain much of the water received in the rainy season, instead of allowing it to run off at once in destructive floods. Many hill sides are steep; the soil lying upon the rocky strata is thin, and is speedily washed away by the rains descending violently at certain seasons. The forest binds the soil with roots, and sustains the lesser vegetation on the ground. When the hill side is denuded of trees, the lesser vegetation is swept away, and barrenness follows. Forests on mountain sides, the gathering grounds of streams and rivers, ought especially to be preserved.

Instead of vast forests in the Deccan, there are now, in some parts, arid treeless wastes, with a scanty rainfall. The hope is that, if forests were distributed, there would be cool surfaces to attract the clouds. At all events, the streams would become better filled, the springs would be less likely to run dry, the well less liable to failure.

Forests are also valuable for their timber, as wood is largely used in the construction of the houses and cottages in most parts of the country. Fuel is another necessary supplied.

A fourth use of forests is to afford grazing ground, especially in time of drought.

Up till 1861, practically nothing had been done by Government for the preservation of forests, and their destruction was going on rapidly.

In that year a separate Forest Department was created, and the management of officers who had received special scientific

instruction in forestry in Europe. Up to 1892, more than 72,000 square miles of forest had been demarcated for the benefit of the public.

The forests are divided into two classes "reserved" and "protected." The supervision in the case of the former is much more strict; in the latter facilities for grazing are more freely allowed.

Some trees are much more valuable than others. The Forest Department plants, in some cases, as well as preserves.

The conservation of the forests has dissatisfied some of the villagers in the neighbourhood, who were formerly accustomed to cut down firewood and pasture their cattle in them as they pleased. The Forest Officers are naturally strict; Revenue Officers are instructed to watch over the rights of villagers. Efforts are being made to induce the wild tribes to raise crops by ordinary husbandry.

It has been mentioned that if ryots would plant a few fuel trees, they could increase the produce of their fields by using their present fuel as manure.

Fodder Reserves.—There is some land, not rich enough for cultivation or forest trees, which it is proposed to set apart for fodder trees and grazing grounds, to which cattle may be driven in seasons of drought. This is very desirable.

GEOLOGICAL SURVEY AND MINING.

Geology literally means, 'a discourse on the earth,' but it is limited to an account of its rocks, with the remains of plants and animals contained in them. In some cases the soil has been washed down by rivers, but it is generally composed of the rocks lying underneath, wasted by the weather. Both for agriculture and mining, it is very desirable to be well acquainted with the geology of India. For this purpose, well-qualified officers have been engaged for the last forty years in a careful survey of the whole country. Maps have been prepared which show at a glance the prevailing rocks. Among other interesting facts, sea-shells, discovered high up on the Himalayas, show that the mountains were once under water, and were afterwards raised. The table-land of the Deccan consists of the remains of prodigious volcanic eruptions, the cones of which have been washed away.

With one important exception, the mineral wealth of India has been utilised from early times. No other mineral deposit has yet been discovered which was not made use of long ago. Old mines have been found in the most remote jungles, some of them very extensive. Coal is the only mineral which was not used, although in many places it crops out abundantly at the surface.

Few countries have a larger supply of pure iron ore than India. In old times iron-smelting was common all over the peninsula, and Indian steel was famous. Wood charcoal was used in its preparation. The supply of wood is now insufficient, and by means of coal the metal can be extracted at a much cheaper rate. The old manufacture is now well-nigh extinguished. The Bengal Iron and Steel Company has therefore established its works in the coal-fields of Barakar, north-west of Calcutta.

Gold is found in some of the rivers and rocks of India. In the former, it occurs as dust, and a few men make a scanty living by its collection. The rocks of Mysore contain some rich gold-bearing strata, which were worked long ago; but the ancient miners could not go deep below the surface. Government employed a gentleman, well acquainted with the gold mines of Australia, to report upon the old Indian mines, which led to the establishment of Companies to work them. A considerable quantity of gold is now produced annually. In 1892 the value amounted to 98 lakhs of rupees.

India has long been famous for its diamonds. One of the most celebrated, the *Koh-i-noor*, is now among the crown jewels of England. The only mines at present worked are in Punna, where they yield diamonds to the value of about a lakh a year. Burma is famed for its ruby mines.

Silver is nowhere found in India. There are a few places where copper was mined, but they are no longer worked. Tin is mined by the Chinese in the Tenasserim Provinces of Burma; lead is found along the Himalayas. Antimony, obtained in the Hill States of the Punjab, is used in the form of *surma*, for blackening the eyes.

Saltpetre is collected in North India. There are hills of salt in the Punjab; it is also obtained from the Sambhar Lake in Rajputana.

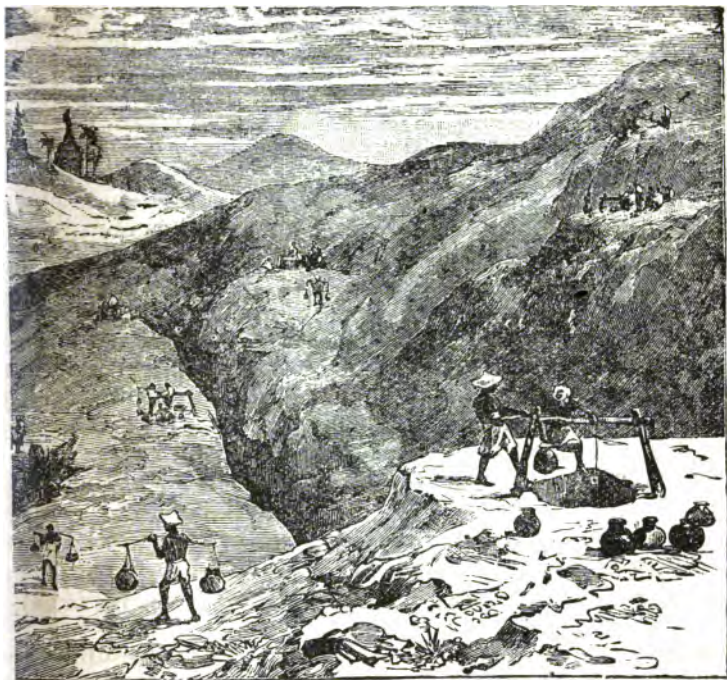
Kerosine oil is chiefly produced in Burma, but it is also found in Assam and the Punjab.

Limestone and good building stone are found in different parts of the country.

Formerly manual labour was the chief agent employed in manufactures. It has been largely superseded by steam power. There are steam-engines equal in strength to several thousand horses. To raise steam, on a large scale, coal is necessary. It is the coal of England and Belgium which has helped to make them such great manufacturing countries. Coal is indispensable in India, if she is ever to develop largely her manufactures.

Over a large portion of India, from the nature of the rocks, coal cannot possibly be found. The officers of the Geological Survey have made a careful search in every promising locality. Coal has been known in India since 1774, and is said to have been

worked as far back as 1775. The first English coal mine was opened at Raniganj, west of Calcutta, in 1820. Since then numerous Coal Companies have been established. There are other coal-fields in Assam, Central India, and the Nizam's Dominions.



OIL WELLS IN BURMA.

In 1891 the production of coal in India amounted to 2,328,577 tons. In 1901 there were 427 mines in existence, and the production was 6,635,727 tons, giving employment to 95,000 persons.

The East Indian Railway uses Bengal coal, costing only Rs. 2 per ton, while imported coal costs Rs. 15. The saving to the Railway in 1885 alone amounted to upwards of 30 lakhs. Nor is this the only gain.

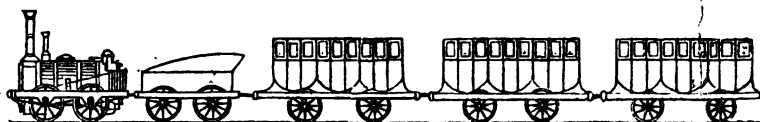
"By the introduction of coal and coke the land formerly covered with firewood trees has been relieved for the cultivation of rice. Not only have those lands been made available for a more valuable crop; but the substitution of an underground product for an overground product is so much new wealth to the country."*

* Mr. T. N. Mukerji.

IMPROVEMENTS IN TRAVELLING.

Roads.—Savages carry themselves the few articles they possess. People not so rude employ bullocks and horses. A bullock will carry about as much as three men. Civilised nations use carts, by which the load can be greatly increased. Where civilization has not made much progress, carts travel along mere tracks. In this case, sand, mud, steep places and hollows often prevent carts from taking large loads. Enlightened nations take care to have good roads. Hills are avoided if possible; cuttings are made through ridges; hollows are filled up. The road is laid with small broken stones, or other suitable materials, pressed down so as to present a smooth hard surface. Ditches are dug on each side to carry away water; rivers are bridged. A pair of bullocks will draw a load three times as heavy on a good road as on a bad one, reducing the cost proportionately.

When English rule commenced in India, there was not a single good road in the country. For years attention was so much taken up with other things, that road-making was neglected. During the administration of Lord William Bentinck, the Grand Trunk Road to Delhi was commenced, which was afterwards extended to Peshawar, a distance of 1,423 miles. Calcutta and Bombay, Bombay and Madras were next connected by roads, and, by degrees, the principal cities have been thus linked together.



Railways.—Railways in India were commenced under Lord Dalhousie, and he planned the great lines which were afterwards constructed. The first railway, 20 miles in length, was opened in 1853 between Bombay and Thana. The next year the East Indian Railway was opened from Calcutta to Punduah, a distance of 38 miles; and the Madras Railway to Arcot, 65 miles, in 1856. Additions have gradually been made till, in 1901, upwards of 25,000 miles were open, and about 3,000 miles were in course of construction. A net-work of railways is gradually being extended over the whole country.

Some of the benefits of roads and railways will now be pointed out.

Travelling Advantages.—Formerly in India poor men travelled on foot by day, and rested under trees by night. The rich rode on ponies, or were carried in palanquins at the rate of four miles an hour. Travellers were exposed to fatigue, to the weather, to robbers, to sickness, and sometimes had to lie down and die alone. What a difference to be whirled along smoothly, quicker

than a race horse ! Rivers, even like the Ganges and Jumna, have been bridged. In 1901 the railways carried 178 millions of passengers. Gatherings, like the National Congress, would be impossible without railways.



LORD DALHOUSIE.

*** Increased Cultivation and reduced Prices.**—Some parts of the Central Provinces are very fertile. The people are nearly all cultivators. They formerly raised so much grain that they did not know what to do with it. Nobody wanted it. They therefore sometimes let their cattle eat the ripened grain, lest it should rot on the ground. There were no roads, and a bulky article like grain can be carried by oxen only a short distance with any profit. A cart has a great advantage over pack oxen. But railways are far superior even to the best roads. Salt and other articles are now cheaper in the interior than they were before, and farmers get a better price for their produce.

Advantages of Railways in Famines.—It very rarely, if ever, happens that famine extends over the whole country. While one province may have suffered severely, another has had an

abundant harvest. Before British rule the country was without roads. Goods were conveyed by pack oxen, or by rude carts. Until recently there were tracts where a cart excited almost as much curiosity as a locomotive at present. Carriage by pack oxen is exceedingly expensive; even by cart it is high. When famine prevails over a wide range, pack oxen and carts become almost useless. The oxen require water and fodder, which cannot be supplied in famine districts. On the other hand, a railway train carries its own supply of water and fuel, while it conveys as much as a thousand oxen at ten times the speed. Thus railways are one of the best means of mitigating the severity of famines. It is true that about five millions of people perished in South India during the famine in 1877 and 1878; but it was the most severe for a whole century, and railways were not sufficiently extended to distribute the food provided. During the famine of 1897, the loss of life was comparatively small.

It may also be mentioned that railways reduce greatly the cost of the army. Formerly it was necessary to maintain bodies of soldiers at a great many places to meet emergencies. A much smaller number is now necessary, as troops can be sent rapidly by rail.

Indian railways are of three classes. The great bulk consist of *commercial railways, for trading purposes*. Most of these yield a profit. The net earnings of the East Indian State Railway during 1895 amounted to 373 lakhs. The second class of railways run through thinly peopled tracts, to *protect them against famine*. Such are not expected to pay; but they are invaluable in droughts. The third class are *defensive against invasion*. Of these there are very few. The principal is from Jacobabad, in Sind, up the Bolan Pass to Chaman in Baluchistan. Though costly, it will help greatly to civilise the wild tribes through whose country it passes. In 1896 the railway earnings amounted to about 22 crores of rupees, nearly meeting all the expenses. Railways are now a source of gain to the State.

Two common objections may be answered:

Railways throw people out of Employment.—Pack oxen have now disappeared; goods are often sent by rail instead of cart.

If some suffer in this way, millions are benefited. But railways provide work for many more than they throw out of employment. Goods must be taken from the stations and carried to them by pack oxen or carts. The railways themselves give direct employment to a large body of men. In 1891 their staff consisted of 4,626 Europeans, 5,936 East Indians, and 250,036 Indians.

Of necessity at first all the drivers were Europeans; but they are gradually being replaced by Indians.

Railways have been constructed with English capital and the interest is lost to the country.—Money is plentiful in England and scarce in India. It can be borrowed in England at 3 per cent.; in India 12 per cent. is not an uncommon rate. People in India who have money will rather invest it where high interest can be obtained than in railways. Mr. T. N. Mukerji thus answers this objection :

“No country having the faintest claim to civilization should now be without its railways. When we ourselves could not make them, the next best thing was to have them made by others, for it would not be wise to wait a century or two. It is not India alone that has got its railways made by foreign skill and capital: other countries with powerful governments of their own, have done the same.

“No better employment can be found for foreign capital in this country than in the construction of railways. Wherever they have traversed, their power to increase the efficiency of land, labour, and capital to produce wealth, has been marvellous. Railways are the wings of commerce, by the aid of which it reaches the most distant lands, scattering wealth and activity in its track. A generation ago, the peasants of the North-West Provinces could hardly even dream that the *munj* grass growing on the boundary ridges of their fields would be paid for in bright silver, taken hundreds of miles away to Bally, near Calcutta, and there made into paper.”

Bicycles.—This is a remarkable and useful invention of modern times, enabling a person to travel on a good road as rapidly as a horse, without the cost of its keep. Bicycles are now largely used in some parts of India.

Steam Navigation.—From early times there has been communication by sea between India and Europe. At first ships went along the coast—a very long route. Hippalus, a pilot of Alexandria, found out that ships might go to India by one monsoon and return by the other. The traders were Arabs, whose ships sailed up the Red Sea; goods were then taken to Alexandria, and distributed over Europe.

• In 1498, Vasco da Gama first sailed from Europe to India. The same route round Africa was followed till nearly the middle of last century, the voyage occupying three or four months. About 1840, chiefly through the exertions of Lieut. Waghorn, steam navigation was commenced with India by the Red Sea. At present, by steamship and railway, England may be reached from India in 15 or 16 days.

Formerly people could travel by sea from one part of India to another only by small sailing vessels, the voyage taking a long time, if the wind was unfavourable. Lines of steamers now call weekly at the principal ports of India, and take passengers to Ceylon and Burma.

POST OFFICES AND TELEGRAPHS INTRODUCED.

POST OFFICES.

- If a son is away from home, his parents wish to hear how he



SIR ROWLAND HILL.

is, and he will wish to know about his parents. One or the other may have important news; a son or father may be dangerously ill, and the presence of the one or the other required. Under former rule either a special messenger had to be sent or a letter was given to a friend going in that direction. There would thus be expense, loss of time, and uncertainty of a letter reaching its destination. The great advantages of the present postal system are thus apparent.

The word *post* comes from the Latin, *positus*, 'placed.' In the Roman Empire along the roads there were posts or stages, where couriers were maintained to carry Government letters. In the ancient Persian Empire swift camels were employed. In these cases the posts seem to have been set up for government service only.

In England, in early times, both public and private letters were sent only by special messengers or friends. The first regular inland post was commenced under Charles I., in 1635. In 1710 a general post office for the three kingdoms was established. Till 1840 the postal charges were high, varying according to the distance. A letter to any place not exceeding 15 miles distant was charged 4*d.*, now equal to 4 annas. Under 300 miles the charge was 12*d.* Rowland Hill, in 1837, advocated a uniform penny postage, and, after much opposition, it was adopted in 1840. Letters below 4 oz. can now be sent in England for a penny.

Postal rates in India, till 1854, varied with the distance and were high. In 1854-5 uniform postage was introduced, and the rate, $\frac{1}{2}$ anna, was the lowest in the world. In 1879-80 post cards, $\frac{1}{4}$ anna were issued. Money Orders were commenced in 1862-63.

In 1882-83 Post Office Banks were instituted. Value Payable Packets were afterwards introduced, and packets of Quinine were sold at many post offices.

The following details show the rapid increase in the Postal Department :

	Letters.	Newspapers.	Packets.
1854-5	26,392,260	2,629,392	133,524
1874-5	104,353,076	9,424,670	1,608,107
1895-6	364,168,000	28,928,624	18,196,529
1899-1900	448,868,998	30,759,149	26,773,921

In 1854-5 there were 645 Post Offices in India, and the mails were conveyed over 30,594 miles. In 1900-6 there were 10,823 Post Offices, and the mails were conveyed over 91,534 miles.

In 1899-1900 the number of money orders issued was 12,505,050. The foregoing figures are a striking proof of the growing intelligence of the people.

TELEGRAPHS.

The word TELEGRAPH comes from *téle*, 'far off,' and *grapho*, 'I write.' It is the



TELEGRAPH WIRES.

general name for any means of conveying intelligence other than by the voice or written messages. The earliest form, perhaps, was by beacon fires; signals, like those on railways, were afterwards employed. In 1632, Galileo, the great Italian astronomer, thought that it might be possible to converse at great distances by magnetic needles; but it was not till 1837 that the electric telegraph was brought into operation.

Wheatstone in England and Morse in America were the two inventors.

The principle is that a magnetic needle, suspended, can be made to turn to the right or left by a current of electricity passing along a wire. One deflection to the right and one to the left denote the letters *t* and *e*. The other letters are denoted by two, three, or four combinations.

Telegraphs in India were commenced in 1851. In 1899-1900 the telegraph lines were 170,989 miles in length, and the number of messages was 6,237,301. The revenue amounted to about 84 lakhs, and the expenditure to 67 lakhs.

Messages can be sent by telegraph from India to the principal countries in the world. Intelligence may reach England within a few minutes. In like manner news is flashed to India from all quarters.

An Italian, named Marconi, has invented a method of sending messages without wires.

Messages by the voice can be sent through an instrument, called the *telephone*, 'far off sound.'

The telegraph is a great convenience and advantage in several ways.

FAMINES MITIGATED.

The real cause of the distress and poverty of the cultivators in many parts of India is to be found in the uncertainty of the one great source of agricultural wealth, the rainfall of the year. Every ten or twelve years, there is the failure of the rains in some province, and a greater failure over several provinces about twice a century.

There have been famines in India from the earliest times. Those mentioned in the *Rámáyana* and *Mahábhárata* have already been noticed.

In 1396 A.D. the dreadful famine, called Durga Devi, commenced in Maharashtra, when whole districts were entirely depopulated.

Muhammadan historians likewise record severe famines. Budauni, a well-known writer, thus describes what he saw himself:

"At this time (963 H., 1556 A.D.) a dreadful famine raged in the eastern provinces. * * * The author, with his own eyes, witnessed the fact that men ate their own kind, and the appearance of the famished sufferers was so hideous that one could scarcely look upon them. What with the scarcity of rain, the famine and the desolation, and what with uninterrupted warfare for two years, the whole country was a desert, and no husbandman remained to till the ground. Insurgents also plundered the cities of the Musalmans."

Referring to this very famine, Abul Fazl writes:—

"At this time there was a great scarcity in Hindustan. In some districts, and especially in the province of Delhi, it reached a most alarming height. If men could find money, they could not get sight of corn. Men were driven to the extremity of eating each other, and some formed themselves into parties to carry off lone individuals for their food."

The famine in Bengal last century is thus described :

"All through the stifling summer of 1770 the people went on dying. The husbandmen sold their cattle; they sold their implements of agriculture; they devoured their seed grain; they sold their sons and daughters, till at length no buyer of children could be found; they ate the leaves of trees and the grass of the field; and in June 1770, the Resident at the Durbar affirmed that the living were feeding on the dead. Day and night a torrent of famished and disease-stricken wretches poured into the great cities. At an early period of the year pestilence had broken out. The streets were blocked up with promiscuous heaps of the dying and dead. Interment could not do its work quick enough; even the dogs and jackals, the public scavengers of the East, became unable to accomplish their revolting work, and the multitude of mangled and fostering corpses at length threatened the existence of the citizens."

Two years after the famine, Warren Hastings, who travelled through the province, estimated that one-third of the people had perished. Nineteen years later, Lord Cornwallis reported that one-third of Bengal was a jungle, inhabited only by wild beasts.

A century ago neither the Government nor the people thought that it was possible to deal with a great Indian famine. The earth had yielded no food, and, as a matter of course, the people died. And it must be admitted that the difficulties were insuperable. There might be abundance of food in other provinces; but without roads and railways it could not be conveyed to the famine districts.

The following measures have been adopted by the British Government to guard against famine :

1. **Irrigation Works and Wells.**—Canals from large rivers are the most effective means of saving life. They are bordered by smiling fields, while the country around may be a parched desert. Good wells are likewise a great preservative. They have been encouraged by advances.

2. **Protective Roads and Railways.**—These have been constructed through tracts of country most likely to be affected by famine.

3. **A Meteorological Department.**—The state of the weather at important stations all over the country is reported daily, and information is given of the monsoons.

4. **A crore and a half a year is allotted as a Famine Fund.**—This is not locked up uselessly in the Treasury, but is available when needed. In severe famines it is supplemented by subscriptions in England, in India, and other parts of the world.

5. **The Organization, when necessary, of a Famine Department.**—As each visitation occurs, careful inquiry is made, so that the machinery may be made as effective as possible.

During the severe famine of 1877-78 in South India, it is

estimated that five millions perished. This was chiefly caused by the impossibility of sending food in sufficient quantities into the famine districts. There were no railroads through them, and bullocks could not take carts on account of the want of fodder and water. Mysore suffered most, losing one-fourth of its population. Grain was poured into Bangalore by the Madras Railway, but it could not be taken to the starving multitudes. During the famine of 1896-97, although it extended over a much wider area, the mortality was comparatively slight.

MANUFACTURING PROGRESS.

The principal necessities of life are food, clothing, and lodging. The consumption of food is greatest, and hence agriculture is the chief occupation in most countries. Manufactures and commerce are next in the numbers to whom they give employment.

A savage does everything for himself. The result is, that he is ignorant, hungry, shelterless, almost naked, and that he continues, age after age, without making any improvement. On the other hand, civilized men divide labour, so that one person is a farmer, another a weaver or mason, &c. By this course, without working harder than savages, they obtain food, clothing, shelter, and all the comforts of life.

The Vedas show that the early Aryans, though chiefly a pastoral and agricultural people, had made some progress in the arts.

There are references to well-dressed women, golden earrings, and jewel necklaces. They had chariots of war from which they fought, protected by coats of mail.

In every large Indian village the same craftsmen are still



HANDLOOM.

found at work. Outside, the potter sits by his wheel, moulding the clay. At the back of the houses, there are two or three looms at work. In the street, braziers are hammering away at their pots; in the verandah of a rich man's house, a goldsmith is busy with jewellery.

The Hindu and Muhammadan princes did much to encourage the production of beautiful works of art. The great Mogul emperors of Delhi maintained in their palaces skilled workmen

from every part of India. They had painters, weavers, embroiderers, jewellers, workers in precious stones, makers of gold and silver lace, &c. Some were employed in ornamenting arms, others in producing dresses. Muslins were woven at Dacca, so thin that one kind was called 'flowing water,' because it became invisible when placed in water. A single piece was valued at Rs. 400. These and other costly products were purchased at Delhi. New industries were also introduced, as carpet-weaving and glazed pottery from Persia.

With the decline of the Mogul power, the demand for such articles diminished. English rulers dress plainly, and consider that the public revenues should be devoted to useful purposes, and not spent on show. Hence certain classes of workmen have suffered. But it was the introduction of steam-power in Europe which most affected Indian manufactures.

Cotton Manufactures.—So long as only handlooms were in



SPINNING MACHINE.

use, India could compete successfully with the world, and her cotton cloths were sold largely in Britain under the name of calicoes, &c. In 1785, Cartwright, an Englishman, invented a weaving machine to be driven by steam. By means of it, one workman could produce more cloth in a day than twelve men with handlooms. The immediate effect was a great fall in the price of cloth. Weavers who continued to use hand-

looms were reduced to poverty, as they could no longer obtain the same rates for their goods; but the people generally were benefited. Weavers in this country suffered like those in Europe. Cotton could be grown in India, shipped to England, made into cloth, sent back to India, and sold cheaper than when woven into cloth by handlooms on the spot where it grew.

Though every invention which economises labour affects some injuriously for a time, all are profited in the end. A few hundred years ago, books could be multiplied only by copying. When printing was introduced, copyists were thrown out of employment. The reduction in the price of books, however, so increased the demand for them, that soon a greater number of

persons were employed as printers than as copyists, while the treasures of literature were made accessible to the people generally.

The depressed state of the arts in India is largely owing to the fact that they have been left to ignorant mechanics, with only the rude apparatus of their forefathers. The proper course is to take advantage of the improved machinery of modern times. This is now being done to some extent.

The first cotton mill was established in India in 1851. At the end of 1896, there were 147 mills, employing 146,244 workmen. During that year they are estimated to have used 1,342,000 bales of cotton, each weighing 400 lbs. The goods manufactured were sold chiefly in India; but the value of those exported amounted to about 850 lakhs of rupees.

Indian cotton mills supply only a class of cheap goods, suited to the poor. The cloths produced by handloom weavers are more durable, and often of greater beauty. Many such weavers are still employed. The number in 1891 was about 72 lakhs. Ryots prefer handmade cloth.

Imported cloth is chiefly used in towns. Cheap cloth is bought by the poor. The rich purchase the fine and expensive cloths.

Jute.—Jute ranks next to cotton as a fibre crop. The development of jute cultivation and jute manufacture is entirely the product of British rule. At the beginning of last century it was unknown and had no exchangeable value. With the increase of the British trade in grain grew up the demand for gunny bags, and this gave an impulse to jute cultivation. As a crop of jute was twice as profitable as a crop of rice, its cultivation rapidly extended. The first record of jute export to Europe in 1828 opens with 364 cwt. The export of raw jute has gradually increased until it now averages about a hundred lakhs of cwt.

Raw jute was first exported to be worked up in large mills, chiefly at Dundee in Scotland. Since 1857, a number of large jute mills, driven by steam power, have been erected in the neighbourhood of Calcutta. The jute mills produce gunny bags, cloth, and yarn. Besides the mills, there are jute pressing and baling factories in different parts. India now supplies most of the civilised world with sacks. About 180 millions are exported annually, besides about 300 million yards of jute cloth. The average value of the jute export is about twelve crores a year. Jute has made Eastern Bengal the most prosperous part of India.

A fear has been expressed lest the profits on jute may lead the cultivators to neglect their grain crops. Such fear is groundless. For the most part jute is grown on flooded lands—which would otherwise often lie untilled, and it covers only at 4 per cent. of

the area of jute districts. Jute is not a rival to rice, but a subsidiary crop from which the cultivator makes an additional income.

Silk.—Silk manufacture is a very old Indian industry. Silk is mentioned in early Sanskrit works. When the East India Company established their trade marts in Bengal, they found the silk industry in a declining state, and took great pains to revive it. They established some factories, to which the cultivators brought their cocoons. In 1769 they brought out Italians to teach the Italian system of reeling silk. Bengal silk soon became an important article of trade, and superseded all other silk in the European market. The industry flourished till 1833, when the Company abandoned the trade, and it fell into private hands. Silk manufacture has since been declining.

Disease among silkworms was one of the causes of the decline. Government remedied it by introducing fresh eggs.

Cultivators in several districts of Bengal grow the mulberry plant, and rear the silkworm which feeds on its leaf. Some of the cocoons raised by the peasants are taken to small native filatures where they are reeled in a rough fashion, and usually used in the looms of the native silk-weavers. Other cocoons are brought to the large European factories, where they are reeled and worked up by machinery, and then consigned direct to Europe.

There are wild silks, known by the name of *tasar*, the silkworms producing which are of different kinds and feed on different plants.

Throughout Burma and Assam silk, either pure or mixed with cotton, is the common material of clothing. It is usually woven by the women of the household.

The silk industry of India might be greatly developed. It would afford employment to many old people and others unfit for hard labour.

Wool.—Woollen mills have been commenced with encouraging success. The fabrics made consist chiefly of coarse goods, for which the inferior and short-stapled Indian wool is best adapted.

Kashmir shawls, made either in Kashmir itself or in the Panjab, have long been celebrated. They are made of the soft wool of the shawl goat, a native of the Himalayan table-lands.

Carpets and rugs are made either of cotton or of wool. The former are made chiefly in Bengal and North India. They are usually white, striped with blue, red and brown, and sometimes ornamented with squares and diamonds. Woollen carpets, at low prices, have been manufactured in jails.

Formerly hides and skins were exported in a raw state to be tanned in England, and afterwards partly sent out as leather. India has an abundant supply of excellent tanning materials. There are now 60 tanneries at work. One of the most successful was established by a Brahman at Cawnpore.

Paper.—Paper is imported into India to the yearly value of about 60 lakhs, while materials for its manufacture are rotting in the jungles. A beginning, however, has been made in paper manufacture. There are nine paper mills in India in working order, four in the Bombay Presidency, four in Bengal, and one in Lucknow. Two of this number are owned by private persons. The invested capital is Rs. 7,220,000. During 1901, about 47,000,000 pounds of paper were made, and the estimated value of the paper was Rs. 65,83,274. The mills employ 4,978 persons.

Metal Ware.—Benares is famous for its brassware, having a gold-like lustre. It is now largely sold, not only in India, but all over Europe. Plates, water goglets, trays, cups, salvers, betel holders, and various articles are made. The brass is first moulded into the required shape, and then patterns are engraved.

Aluminium is a white metal, somewhat like tin, which is obtained from clay. It is remarkable for its lightness, and it does not rust like brass. In the Madras Presidency it is now largely manufactured into cooking-pots, drinking vessels, &c.

Engraving.—The only engraving that existed in the country in former times was that of making copper-plates for grants of land, of making seals, and of preparing wooden blocks for calico printing. Latterly rude blocks were made of tamarind and other woods for the illustration of almanacs, etc. In Calcutta a few ex-students of the School of Arts follow the profession of wood engraving.

Lithography.—Lithographic printing is largely done in Upper India, as type-writing is not suited to the running Persian character. A large number of lithographic pictures are every year turned out by an Art Studio, established in Calcutta by a number of ex-students of the School of Arts.

Photography.—A large number of Indians have learnt the art, and practise it as a profession in the large towns of the different provinces. The Maharaja of Jaipur has several artists who colour photographs with considerable skill.

Other Industries.—"Thirty-one large industries not separately treated" are noticed in the *Financial and Commercial Statistics of India*; as Iron and Brass Foundries, Potteries, Rope Works, Silk Filatures, Silk Mills, Soap Factories, Cement Works, Dye Works, Glass Factories, Indigo Factories, Rice Mills, Timber Mills, Fire Manufactures, &c.

IMPORTANCE OF DEVELOPING MANUFACTURES.

Manufactures are the chief means of relieving the pressure on the land by giving employment to landless labourers.

Unfortunately in India industrial occupations have been long restricted to illiterate castes, which has created a prejudice against them. This aversion, however, is gradually disappearing.

"Members of the highest caste are beginning to engage in industries, such as tanning, oilpressing, soapmaking, &c., which have hitherto been confined to the lowest castes. The Victoria Jubilee Technical Institute of Bombay was attended in 1893 by 119 students, of whom no less than 70 were Brahmans. Hindu society is adapting itself gradually to its new environment."

While educated men should be willing to engage in manual labour themselves, their chief work will be the guidance of others. Indian mechanics have some excellent qualities; the muslins of Dacca showed their skill. They are also satisfied with very moderate wages. Indian industries have the great advantages of good and cheap labour.

Peter the Great, Emperor of Russia, went to England, and worked as a common carpenter, blacksmith, ropemaker, &c., that he might teach his subjects and set them an example. Already a number of Hindus go to England to study law and compete for the Civil Service. While, within certain limits, this is right, a knowledge of English manufactures would be far more useful to India. Intelligent men should become familiar with every important department. This has already been done in a few cases. Dr. D. Raju, of Madras, spent some time in Europe to gain a thorough knowledge of iron manufacture. On his return an Iron Foundry was established in Madras, which is carried on by his son.

Artizans in this country are so poor that they cannot purchase machinery or work without advances. In England wealthy men invest large capital in manufactories, employing hundreds of labourers. Thus the best workmanship can be secured at low rates, yet with profitable returns. The necessary capital can also be supplied by the establishment of companies. Several have thus been set on foot.

Sir Muttu Coomarasawmy, of Ceylon, at a meeting of the Social Science Congress in England, hoped that the time would come when "a Hindu crew, commanded by a Hindu captain, should steam into New York or London in a steamer built by Hindus in Bombay or Calcutta." If such an expectation is ever to be realized, educated Hindus must turn their attention to manufactures and commerce.

The *Industrial Exhibitions* now held will do much to promote the growth of Indian manufactures.

PROGRESS OF INDIAN COMMERCE.

By *Commerce* is meant the exchange of goods on a large scale between nations and individuals. Goods consist of two great classes:—*Exports*, articles sent out, and *Imports*, articles brought in.

All countries have not the same products; some excel in one manufacture, some in another. It is desirable that the different nations of the world should freely exchange goods, so that each may have the best articles.

The total amount of exports and imports per head is a very good test of the wealth of a country. They show how much a people have to sell, how much they can afford to buy. A King of France asked a traveller about the condition of a foreign country which he visited. His reply was, "Sire, it produces nothing and consumes nothing"; on which the King justly remarked that this was saying much in few words. Such was the condition of Australia when discovered by Europeans. The aborigines neither bought nor sold anything. Now, from about $3\frac{1}{2}$ millions of people a revenue of 24 millions sterling is obtained, about equal to half that of British India, exclusive of railway earnings. The commerce amounts to about Rs. 565 per head a year.

Last century a few small sailing ships, which had to go round Africa, carried away all the goods which India had to sell. The total value of the exports was only about one crore a year. Wars were so frequent and wandering bands of robbers so numerous, that little could be raised for sale. With more peaceful times cultivation extended, and by 1841 the exports of India amounted to nearly 14 crores. Including imports, the people of India were able to sell and buy to the amount of about Rs. 2 per head a year. In gold and silver, they received that year $1\frac{1}{2}$ crore.

In 1896, the foreign commerce of India amounted to 183 crores, exclusive of 9 crores of gold and silver. The amount bought and sold per head was therefore nearly Rs. 9 per head a year.

Instead of a few sailing ships, the English, French, Germans, and Italians, have fleets of steam vessels trading to India, some of them as large as ten sailing ships.

Why has the commerce of India so much increased? Four reasons may be mentioned:

1. There are now many more people, and far more land is under cultivation.
2. The ryots are no longer hindered by wars or plundered by bands of robbers.
3. Railways enable bulky articles to be taken from the interior to the coast; the carriage of which by pack oxen would have been too great.

4. The products of India are now better known. At the beginning of the century Europeans did not get oil seeds from India; they did not know that such a thing as jute existed. At present they are bought to the value of about 28 crores a year.

Some account will now be given of the Indian Export and Import Trade.

WHAT THE PEOPLE OF INDIA SELL.

Some of the leading articles are the following :

Cotton.—This is the principal Indian Export, forming about one-fifth of the whole. Indian cotton is inferior to American and Egyptian cotton, and sells for much less. As already mentioned, Government obtained seed from America, and American planters were employed for a time to superintend the cultivation. Some improvement was thus effected ; but, with care and skill, Indian cotton might be made much better than it is at present.

Formerly only raw cotton was exported. After the establishment of cotton mills, cotton goods were added. In 1896 the value of raw cotton exported was about 14 crores ; that of cotton goods, 10 crores.

Indian cotton is sent chiefly to the continent of Europe and Japan ; the cotton goods, to East Africa, China, and Arabia.

Jute.—When it was known in Europe that this plant yields a strong fibre, a demand for it sprang up, and the export of jute is now next to that of cotton. At first only raw jute was exported to be manufactured in Britain ; but there are now jute mills in India. In 1896 the raw jute exported amounted to 10 crores ; the manufactured jute to nearly 5 crores.

Raw jute is sent chiefly to England, Germany, and the United States ; manufactured jute to all parts of the world.

Rice.—Bengal is mainly a large rice field ; but most of the produce is consumed in India. Two-thirds of the rice exported comes from Burma ; the other third is chiefly from Bengal. Madras sends some rice to Ceylon. The total export is about 13 crores.

Egypt and the Straits Settlements take most rice.

Wheat.—This grain is raised principally in the Punjab, North India, and Central India. It is grown largely for export. When the prices are high, ryots extend the cultivation, and reduce it when they are low. The average export is about 7 crores.

Wheat is sent mostly to England, France, and Italy.

Seeds.—In some parts of Southern Europe, olive oil is largely used instead of butter. It has been found that some Indian seeds yield excellent oil, cheaper than olive oil ; thus a large trade has sprung up in them. The principal kinds are linseed from the flax plant, rape seed, jinjili, and earth nuts. The average value of the exports is about 12 crores.

France, England, Belgium, and Germany are the chief purchasers.

Opium.—This drug was formerly, next to cotton, the most important export. It is grown chiefly in North India and Malwa. The value of the export has fallen from 12 crores to 8 crores, on account of the increased cultivation of opium in China.

About three-fourths of the whole goes to China; the remainder to the Straits Settlements and Cochin-China.

Tea and Coffee.—Until recent times tea was obtained only from China. In 1834, during Lord W. Bentinck's administration, means were taken to introduce tea-culture into India. Seed and skilled manufacturers were brought from China. Government undertook experimental plantations, and when they were successful, allowed private persons to take up the enterprise. Coffee is said to have been introduced by a Muhammadan pilgrim from Arabia.

The value of the tea exported is about 8 crores a year. It nearly all goes to England, but Australia takes some. The value of the coffee exported is about 2 crores a year. It is sent chiefly to England and France.

Hides and Skins.—Formerly these were all exported in a raw state; now a number are tanned. The value of the exports in 1896 was nearly 8 crores. They are mostly sent to Germany, the United States, England, and Italy.

Indigo.—This plant derives its English name from India, where it has long been cultivated. The best is grown in Bengal and Behar. The value of the export is about 5 crores a year. It is mostly sent to England, and the United States. Egypt takes a good supply, as the Arabs wear chiefly blue clothes.

The export has lately fallen off, because a cheaper blue dye is now manufactured in Germany.

Jungle Products.—Articles of this description, which formerly rotted uselessly, are now exported to the value of about 2 crores a year.

Other exports might be mentioned; as wool, chiefly from Afghanistan, silk, wood, sugar, oils, spices, and saltpetre.

During 1896 the total value of Indian produce exported was about 109 crores. Tea, Indigo, and Coffee amounted to about 15 crores; leaving 94 crores raised by Indian ryots, and paid for to them.

WHAT THE PEOPLE OF INDIA BUY.

As other nations purchase so much from the people of India, it is right that they should also buy from them.

The following are some of the principal imports:

Cotton Goods.—These form more than one-fourth of the whole. As already mentioned, ryots prefer the more durable country-made cloth. The imported cotton goods are chiefly for the town population. In England, American and Egyptian cotton, superior to Indian cotton, are chiefly used; so that finer goods are produced. Yarn, a thread to be made into cloth, is also imported. The total value in 1896 was about 25½ crores.

Metals.—The common metals, and articles made from them, come next in value, amounting to about 7 crores a year. Iron and steel form about one-half. The value of the copper is about 2 crores a year. Zinc is imported to mix with the copper and form brass, from which vessels are made.

Machinery and Millwork.—Mills, for manufacturing cloth and other articles, are springing up in India. The machinery imported for them in 1896 amounted to about $3\frac{1}{2}$ crores.

Oils.—Country vegetable oils were formerly in general use. Kerosene, or rock oil, gives a much better light, and is now imported to the value of about 3 crores a year. Until lately, it nearly all came from America; Russia now yields the largest supply. Burma furnishes a small quantity.

Sugar.—This is imported to the value of 3 crores. Most of it comes from Mauritius; but Germany sends a considerable quantity, made from beet root.

Silk.—In 1896 the value of the silk imported, raw and manufactured, amounted to about 3 crores. It came chiefly from China, England, Italy, and France.

Medicines, Dyes, &c.—These were imported to the value of about 2 crores.

Railway Materials, Woollen Goods, Liquors, Provisions, Apparel, and Coal, each came to about $1\frac{1}{2}$ crore. Salt and Spices, each to about 65 lakhs.

As the people of India have now more money than before, they can buy several articles which may be called rather the *luxuries* than the *necessaries* of life. The value of some imported during 1896 was as follows:

Glass, 74 lakhs; Precious Stones and Jewellery, 73 lakhs; Paper, 41 lakhs; Matches, 36 lakhs; Umbrellas,* 34 lakhs; Stationery, 33 lakhs; Books, 23 lakhs; Perfumery, 23 lakhs; Toys, 18 lakhs; Clocks and Watches, $13\frac{1}{2}$ lakhs; Soap, 13 lakhs; Musical Instruments, 10 lakhs.

As more goods are sold than bought, a part of their price is paid in money. During 1896, the gold imported into India, after deducting exports, amounted to $2\frac{1}{2}$ crores, and the silver to $6\frac{1}{2}$ crores, making a total of 9 crores added to the wealth of the country in treasure.

It has been shown that the richest nations have the largest commerce. Its increase is one of the best tests of the growing wealth and intelligence of a country. It is a proof that the people have more money to spend, and a greater desire for the improvements of enlightened civilization. Since 1841 the commerce of India has gradually risen from Rs. 2 per head a year to nearly Rs. 9—about equal to what it was in England 300 years ago, in the reign of Queen Elizabeth.

* Umbrellas are now made up in India from imported materials.

Nature of Indian Exports.—Every country should mainly produce that for which it has the greatest natural advantages. England is rich in coal and iron, the great requirements in modern manufactures. It is therefore most profitable to England to import food and raw produce, giving in exchange manufactured goods.

India has plenty of iron ore, but it has only scattered patches of coal, without which the former is of little avail. It is also only recently that these patches have been worked. On the other hand, India has fertile plains, with brilliant sunshine, favourable to the growth of cotton, grain, indigo, &c. While manufactures should be encouraged, India must be chiefly agricultural.

The United States of America form one of the largest and richest countries in the world, while its people are most intelligent and energetic; yet its exports likewise consist chiefly of raw produce.

India has borrowed large sums from England for railways, irrigation works, &c. Expenditure is also incurred at home for stores sent out to India. Instead of paying for them in cash, India pays for them in produce.

Exports Greater than Imports.—It was formerly thought that a country was getting richer when its exports exceeded its imports. Some Indians now think that their country is getting poorer because the exports exceed the imports. This is no test of wealth. Many other things require to be taken into consideration. The United States and England are the two richest countries in the world. The exports of the former, like those of India, exceed the imports; whereas the contrary is the case with England.

Indian ryots grow what pay best.—An intelligent Bengali writer* says:

“The great motive power that has changed the ways of our husbandmen is the same that brought about similar changes in all ages, in all countries, and among all classes of men. What pays will have its way. When the buyer of rice arrived at his door with silver coins, our cultivator found it paid better to sell off the rice than to allow it to be rotten by the damp steamy heat of the country.

“What now requires to be taken into consideration is that foreign trade conferred an exchangeable value on various results of labour which they did not possess before or possessed only in a limited degree, or in other words, foreign trade converted those things into wealth which were not wealth before or were wealth of a lesser value. Jute had practically no exchangeable value before; it has been converted into gold by the mere touch of the foreign trade.

“The husbandman of Bengal formerly grew almost everything for himself. A holding then, upland or lowland, with clay soil or

* Mr. T. N. Mukerji.

sandy soil, was forced to grow all manner of crops, whether the position and the soil suited or not for any particular crop. Now with money in his pocket to buy oil, one finds it pays him better to grow rice on land on which he formerly grow oil-seeds; while another at the same time finds it pays him better to sow oil-seeds where formerly he sowed rice. The land which is sowed with rice would yield a crop valued at Rs. 12, would, if sowed with jute, yield a crop valued at Rs. 25. So the cultivators of the jute districts would say to the peasant of the rice districts: 'You do not grow rice on deeper marshes and do not reclaim new lands from the jungles because it does not pay. We now get more money out of our lands by growing jute and selling it to foreigners. We are now able to pay a higher price for your rice, and that will enable you profitably to extend the margin of your cultivation.' This has actually taken place. Thus foreign commerce has proved a great incentive to the production of wealth. We should not forget the old saying current in our country that 'Commerce is the abode of the Goddess of Wealth.'

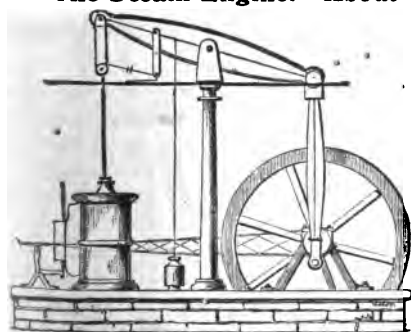
Eastern B ngal is now one of the richest parts of India on account of its jute cultivation.

Burma produces far more rice than it can consume. The people should be allowed to sell it to whom they please. It would be great injustice to forbid its sale to foreigners.

Each farmer should be allowed to cultivate what will pay him best, and to sell it to those who offer the highest price. Free trade is both just and most beneficial in the end.

MISCELLANEOUS INVENTIONS INTRODUCED.

The Steam Engine.—About 2,000 years ago Hero of Alex-



STEAM ENGINE.

andria made a vessel revolve by steam; but it is only about 200 years ago that the steam engine was turned to practical account. It was first used to raise water from mines. In the 18th century James Watt made great improvements in its construction, and it has gradually been perfected. The steam engine is an apparatus for converting heat into work. The size varies very much. A small

engine may do the work of only one horse, while engines so large has been constructed that they have the strength of hundreds of horses.

The steam engine relieves human labour, and it has been most useful in promoting modern civilization.

Lucifer Matches.—The earliest method of obtaining fire was by rubbing together two pieces of wood. This method is still used in India in some cases to obtain fire for sacred purposes. For thousands of years the flint and steel were employed. Lucifer matches were invented last century, and are now, from their convenience, largely used in India.

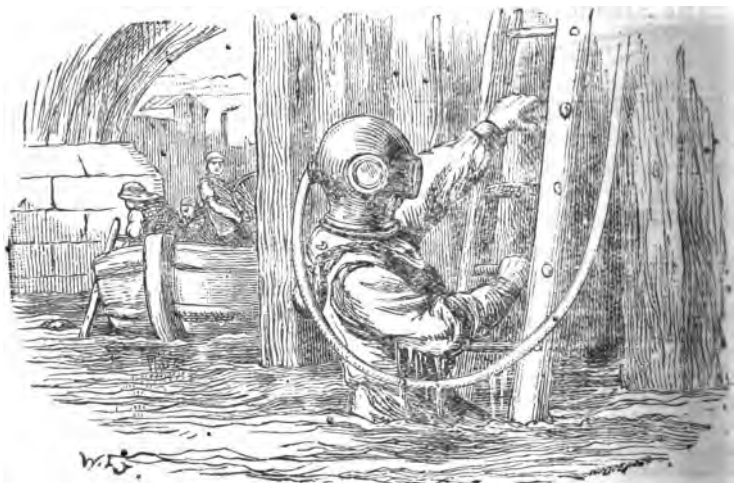
Gas-Lighting.—When coal or oil is burnt, it is a kind of gas which gives the light. If they are heated in close vessels, the gas given off can be used for lighting. After being purified, the gas is collected in a large vessel, called a *gasometer*, from which it is taken off in pipes to the places where it is wanted. When a light is applied to one of the openings in the pipes, it burns.

Gas-lighting is not much used yet in India on account of the expense of laying scattered pipes. In Europe and America, where the houses are built more closely together, there are gas pipes to almost every house. By turning a screw and applying a light, the gas burns without the trouble of cleaning lamps.

The cheapness and excellence of kerosine oil have also hindered the employment of gas in India.

Electric Lighting.—The light obtained from electricity may now be seen in some of the great cities of India. Compared with it, the light of the best oil lamp looks dim.

Electric Tramways.—Electricity is employed as a motive power as well as for lighting. There are a few electric tramways in India. Electricity is cheaper than horse power, and there is no suffering in the hot weather, which sometimes causes tram horses to drop down dead.



DIVER.

Single carriages driven by electricity are now common in the West, and will gradually be introduced into India.

It is expected that electricity will be the great motive power in the future, superseding steam in many cases.

Röntgen Rays.—Röntgen, a German, a few years ago discovered a kind of light which passes through wood and some other solid as if they were glass. If a ball has lodged in the body, its position can be seen by the Röntgen rays.

Diving Apparatus.—If an empty pot, with the mouth downwards, is sunk in water, it is not filled with water on account of the air inside. About 1720 A.D., Dr. Halley invented the Diving Bell, by means of which men could go under water to recover goods from sunken vessels. Instead of a diving bell, a diving-dress is now often employed. The head is protected by a helmet, and the dress is water-proof. A supply of air is sent down through a pipe. • A diver is attached to the Madras Harbour.

Ballooning.—The invention of balloons is usually ascribed to two Frenchmen, brothers, named Montgolfier. In 1783 they raised a balloon to the height of 1,500 feet. De Rozier made the first balloon ascent. Many others followed, and the construction of balloons was improved. Blanchard was the first to cross the sea, which he did between France and England.

There have been several balloon ascents in India.

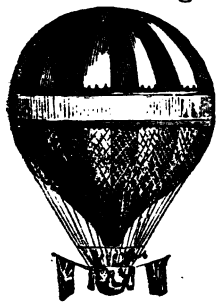
Great efforts are now being made to produce balloons or air ships which can be guided and not merely be driven in the direction of the wind.

Clocks and Watches.—The sun-dial, an instrument for showing the hour of the day from the shadow cast by the sun, has been employed for thousands of years. It has the drawback that its use is limited to sunshine. Water clocks, to measure time by water running through an opening, were early employed. Fine sand was also used instead of water.

So many improvements have been made in the construction of clocks and watches, that their inventors cannot be described. Watches differ from clocks in being small and portable. Clocks are moved by the falling of a weight; watches by a steel spring.

The introduction of railway travelling requires the use of clocks and watches, but they are also of great benefit in enabling a person how best to employ his time.

Sewing Machines.—The needle has been employed in sewing from the earliest times. The Sewing Machine, a recent invention, enables excellent work to be done at far greater speed, saving a great amount of labour, while the expense is reduced. Clothes



BALLOON.

can thus be sold at cheaper rates. Sewing machines are now largely used by Indian tailors.



SEWING MACHINE.

The *Printing Press*, a most important invention, will be noticed under Literature.

Every important invention in any part of the world, adapted to India, is introduced.

ARCHITECTURE AND HOUSES.

Palaces and tombs were the chief erections of the Muhammadan Sovereigns. Under British rule, works of general utility are the main object: they include public offices, bridges, railway stations, colleges, hospitals, museums, &c.

On the whole there has been a gradual improvement in the houses of the people. In the cities, if an old house has to be

rebuilt, as a general rule, the new erection is in an improved style. In the Presidency cities there are merchants' offices and shops which are large and handsome buildings.

The residences of Indians in good circumstances have improved. The rooms are better aired and healthier.

The Hindus have had from ancient times stools, chairs, and benches. They are, however, low and are not constantly used. In an ordinary Hindu sitting-room there is scarcely any furniture—a carpet spread over the floor or on a wooden platform; a few very stout pillows to recline against, and two or three *hookas* are about all it contains. Tables, chairs, sofas, and other articles of European furniture have made their way into the houses of respectable Hindus in the larger towns; a few are furnished entirely in the English style.

One of the effects of the contact with Europeans has been the replacement, to some extent, of earthen cooking vessels by iron ones, and of brass utensils by china and glassware.

English carriages were introduced in the reign of the Emperor Jahángír.

Bullock carts and palanquins have given way to horse carriages. In the Presidency cities tram-cars are largely used as a means of conveyance.

TAXATION REDUCED.

Need of Taxes.—Most of the time, and labour, and care of a savage is taken up in providing for his defence. He is occupied in providing arms for his protection against those whom he is able to fight, or in seeking hiding places from those who are too strong for him.

The remedy for this miserable state of things is to be found in settled government. The office of a government is to afford protection; that is, to secure the persons and property of the people from fraud and violence. For this purpose, it provides soldiers to guard against foreign enemies and bands of robbers; and also provides peons and other officers to apprehend criminals; judges and courts of justice for trials; prisons for confining offenders; and, in short, everything that is necessary for the peace and security of the people.

Many are apt to think taxes quite a different expense from all others; and either do not know, or else forget, that they receive anything in exchange for the taxes. But in reality, this payment is as much an exchange as any other. You pay money to the bazaar-keeper for rice, and to the cloth merchant for dress; and you pay the Government for protecting you from being plundered, cheated, or murdered. Were it not for this, you could be em-

ployed scarcely half your time in providing food and clothing, and the other half would be taken up in guarding against being robbed of them; or in working for some other man whom you would hire to keep watch and to fight for you. This would cost you much more than you pay in taxes; and yet, after all, would be very imperfect protection.

You understand, now, that taxes are the hire or price paid to Government, in exchange for protection; just as any other payment is made in exchange for anything we want.

It is quite fair, then, that so long as a man lives in any country, he should be obliged to submit to the Government, and pay the taxes. Many people in India, however, seem to think that to evade a tax, or cheat the revenue-officer, is a piece of dexterity rather to be praised than condemned. But these persons are much in the wrong. An illustration will make this evident. Suppose that a tank is dug at the expense of certain villagers to irrigate their fields. If some of them pay less than their proper share, since the cost remains the same, others must pay more than a due proportion, and be defrauded to that extent. In the same manner, honest men in a country are wronged, when others evade the payment of taxes.

Taxation in former Times.—It is the common opinion that taxation was lighter in the "good old times," and that India is now "groaning" from over-taxation. It will be shown that taxation was formerly much heavier, and that India is the most lightly-taxed country in the world with a civilized Government.

Both under Hindu and Muhammadan rule, the taxes were far heavier than at present.

Megasthenes, a Greek traveller who visited Palibothra, the capital of Asoka, says that the buyers and sellers of goods in the bazaar were not left to themselves as they now are; but a State officer was appointed to watch all transactions, and collect as a tax one-tenth of the price of everything sold. Fraud in the payment of this tax was punished with death.

The Chola kingdom, in South India, with its capital at Tanjore, was the most long-lived sovereignty in India. Inscriptions on the walls of the great temple at Tanjore, in the 11th century, give long lists of taxes which were levied. In Coimbatore in 1797 it was found that 61 taxes were collected over and above the land tax. All these have been swept away.

Akbar was the greatest of the Mogul Emperors, and the country may be supposed to have been most prosperous under his rule. He had an able Hindu Minister in Todar Mall, and a full account of his government was written by Abul Fazl, his Prime Minister and Secretary.

The Mogul Empire was smaller than British India, and probably had not half the population, yet the land revenue was

greater. Besides the land tax, there were not less than forty taxes of a personal character. These included taxes upon religious assemblies, upon trees, upon marriage, upon the peasant's hearth, upon his cattle, &c. There was a heavy poll tax on all who were not Muhammadans. This was remitted by Akbar, but it was re-imposed by Aurangzib.

Taxation under British Rule.—In 1895-96 the total gross revenue of British India was about 98 crores of rupees. This, however, gives a very erroneous idea of the actual weight of taxation. Railways and the Post Office yielded 24 crores. Neither railway fares nor postage can be considered taxes. Opium produced about 7 crores, but this was nearly all paid by the Chinese. The land revenue came to about 26 crores; but this is more like rent paid to Government than taxation. Municipal taxes are paid only by one person out of sixteen. Omitting these, the taxation per head is 2 as. 8 pies a month. For this the people are protected by soldiers and police, provided with roads, schools, hospitals, and all the institutions of a civilized Government.

If a labourer does not go to law or use intoxicating liquors, the only tax he has to pay is half an anna a month for salt. He is no doubt a poor man, but his poverty can scarcely be said to be much enhanced by the exactions of the State.

The mad rebellion of the sepoys cost 46 crores of rupees, and Government had to impose an income tax. This cannot be considered unjust, and it does not fall upon the poor. It has been shown that the land tax has not been increased as many suppose. Salt duty has been raised five annas a maund in the Madras and Bombay Presidencies where it was more lightly taxed than in Bengal. The object of this was to get rid of a customs line from the Mahanadi to the Indus, guarded by nearly 12,000 men, to prevent the smuggling of salt from Madras and Bombay into the other Provinces.

Indian taxes are paid in silver. As already mentioned, its value, compared with gold, has fallen greatly. The Indian revenue, therefore, instead of increasing, compared with gold, has largely diminished.

There is no civilised country in the world where the taxation per head is less than India. In Russia it is 6 fold as great; in England, 12 times; in Italy, 13 times; in France, 24 times.

The reason why it is not less in India than at present is that the British Government is trying to improve the condition of the people. If, following the custom in olden times, nothing was spent on roads, bridges, schools, hospitals, while judges and police were left to subsist by bribery and unjust exactions, the rate of taxation might be reduced; but this will scarcely be advocated.

A labourer's condition would be far more improved, by enabling him to earn a rupee a month additional than by reducing his taxation from half an anna to quarter of an anna. It is this which the British Government is endeavouring to do, but its success depends largely upon the co-operation of the people themselves.

THE WEALTH OF THE COUNTRY HAS INCREASED.

False Ideas of the Past.—"The past," Tennyson says,

"shall always wear
A glory from its being far."

The ignorant and half-educated in all ages and in all countries have looked upon the past as the Golden, and the present as the Iron, Age.

Indians now entertain exactly the same feelings with regard to the declension of their country as Englishmen who talk of the "good old times." Macaulay, in his *History of England*, notices the

"Delusion which leads men to overrate the happiness of preceding generations."

"Since childhood I have been seeing nothing but progress, and hearing of nothing but decay." "The evils now complained of are," he says, "with scarcely an exception old. That which is new, is the intelligence which discerns, and the humanity which remedies them."

The words of Burke, applied to England last century, exactly represent the state of Native feeling in this country at present:—

"These birds of evil presage at all times have grated our ears with their melancholy song; and by some strange fatality or other, it has generally happened that they have poured forth their loudest and deepest lamentations at the periods of our most abundant prosperity."

Hindus are specially liable to entertain false notions of the past. The Cambridge Professor of Sanskrit says, "The very word history has no corresponding Indian expression. From the very earliest ages down to the present times, the Hindu mind seems never to have conceived such an idea as an authentic record of past facts based on evidence."

Not only have the Hindus no history; but, as Sir H. S. Maine says, Indian thought and literature * is "*elaborately inaccurate; it is supremely and deliberately careless of all precision in magnitude, number, and time.*" Sir Monier Williams says, "Time is measured by millions of years; space by millions of miles; if a battle has to be described, nothing is thought of it unless millions of soldiers, horses, and elephants are brought into the field."

* This is its general character: there are exceptions, as its Nyaya system.

Indian ideas of the past are drawn from poetry and the imagination.

A "Territorial Maharaja," writing in the *Asiatic Quarterly* of January, 1896, referred to the "halcyon (peaceful) days of Hindu sovereignty," as if during it wars were unknown. The period may best be represented by the *Rámáyana* and the *Mahábhárata*; but both contain accounts of destructive wars, the latter terminating in nearly the complete annihilation of the contending parties.

India is supposed to have had a fabulous amount of wealth till it was "drained" from the country by the English. In proof of this, see the account of Ayodhya, in the time of Ráma. In that city, 84 miles long and 70 broad, "there was no householder who was not rich in horses, and kine, and food. All wore earrings and garlands."

If a book, called *Prosperous India*, Mr. Digby tries to show that the average income of each person in India has fallen from 2*d.* per day in 1850, to 1½*d.* in 1880, and ¾*d.* in 1900. To this it is replied: "It is impossible under previous conditions of the country to arrive at any correct estimate of the average income. If we do not know what the average income is to-day, we know still less what it was ten, twenty, or a hundred years ago." Other investigators prove exactly the opposite of what Mr. Digby asserts. But such estimates are not trustworthy.

Some reasons which show that India, as a whole, is now richer than ever she was before, will now be mentioned.

1. **The wealth of the country must have increased through Peace and the repression of Crime.**—Before British rule there were 60,000 square miles of border land abandoned to jungle and the wild beasts, not because there were no people to cultivate the soil, but because they dare not do so. The security given by a century of British rule in these frontier districts means 13,000 square miles already brought under the plough, giving each year 18 millions sterling worth of produce, nearly the average nominal cost of the Indian army, and the whole defence of the Indian Empire. India suffered from invasions from without, from intestine wars, feuds and hordes of banditti from within, and from the oppression of the weak by the strong. Relieved from such calamities, the wealth of India must have greatly increased.

2. **The Taxation is much less than under former rulers.**—It has been shown that the land-tax under Todar Mall's settlement was 33 per cent. of the gross produce. Often 50 per cent. was exacted. The land-tax was never lighter than at present. It was shown in the preceding chapter what a large number of taxes have been swept away.

3. **The Produce of the Country has been vastly increased.**—Not only has far more land been brought under cultivation, but

the crops are very much larger, and the harvest more certain through 36,000 miles of irrigation canals.

"The margin of cultivation has rapidly extended on all sides. Where formerly the roar of the tiger broke the stillness of the sleeping jungle, the busy hum can be heard of the multitude reaping the golden harvest . . . A more careful cultivation has also enabled valuable crops to take the place of less valuable crops . . . Wheat is now grown on land which formerly yielded nothing but a poor crop of joar or bajra."*

The mineral wealth of India has, to some extent, been developed as well as its cultivation.

Besides what is retained in the country, cotton, oil seeds, jute, and other articles are sold annually to the amount of about 94 crores.

On a very moderate estimate, the value of the annual produce of India has increased three-fold since the beginning of the last century. It is probably very much larger.

4. **Roads and Railways have enabled produce to be brought to market which was formerly unsaleable.**—Bulky articles, like grain and cotton, cannot be carried far by pack oxen: the cost is too great. There were rude carts, but from the want of roads, their loads were small. Roads and railways have been a source of much gain to farmers. In addition, they have been a great boon to travellers, and in times of famine railways are invaluable.

5. **India has been enriched by public and private buildings and other works.**—Sir W. Hunter says:

"The English have had to build up, from the very foundations, the fabric of a civilised government. The material framework for such a government, its court-houses, public buildings, barracks, jails, hospitals, and schools, have cost not less than a hundred millions sterling."

To this should be added roads, railways, telegraphs, irrigation works, &c.

6. **The imports show the increasing Wealth of the people.**—The following signs may be mentioned:

(1) The substitution of brass for earthenware utensils is one of the earliest evidences of improvement in the general condition of the people. The imports of copper, tin, and zinc, increased from 67 lakhs in 1874 to 290 lakhs in 1894.

(2) The greater expenditure on articles like clocks and watches, children's toys, glass, precious stones, coral, &c.

Mr. T. N. Mukerji has the following remarks on such imports:

"Our wants have thus greatly increased, and we have to meet these wants by the sale of our produce. Increased wants, however, are a sign of increased prosperity. If we now feel a desire for better

* Mr. T. N. Mukerji in *The Indian Nation*.

houses, better clothing and better food, and find ourselves more or less in a position to satisfy that desire, it must be assumed that we have greater means, i.e., greater wealth at our command than formerly.

"The large import of foreign umbrellas which are used not only by the rich but also by the poor, proves that our umbrella-purchasing power has increased threefold. Similarly with regard to other necessities and luxuries of life."

(3) *The disappearance of Cowries.*—The currency of a country is a good test of its comparative wealth. Under former rule in India, cowries were largely used as money. In Bengal 3,000 were reckoned equal to a rupee. At the beginning of the century it was said of poor Bengalis, "They think in cowries." Up till 1820 the revenue of Sylhet, then a district of Eastern Bengal, was paid in cowries, of which 70 crores had annually to be sent to Dacca. The people must now be much richer than before.

(4) *Since 1835, India has absorbed gold and silver to the value of 610 crores.*—Half a century ago the value of the gold and silver annually imported came to about 2 crores; now it averages 10 crores. The *Advocate of India* says:

"Never during its existence has India been so rich in jewellery as now. The people are always adding to their stock. Savings from nearly all sources are disposed of in this way. The making and the storing away of wealth in this form is the national peculiarity of this country."

Government has opened Savings Banks. In 1885 there were 190,687 Indian depositors, with 352 lakhs in the Banks; in 1900 the depositors had increased to 711,979 and they had 858 lakhs at their credit, for which they received 25½ lakhs in interest.

Since 1835, the amount of treasure imported is so large, that it would give Rs. 20 to every man, woman, and child, throughout the whole of India.

The Presidency Cities are visible proofs of the increasing Wealth of India.—On a few miles of land, on the surf-beaten shore of the Bay of Bengal, obtained in 1639, stands the city of Madras, with a population of 500,000.

In 1661 the island of Bombay was occupied only by a few fishermen. It was so unprofitable that Charles II., to whom it belonged, sold it to English merchants for an annual payment of £10 in gold. It has now a population of 770,000; it is studded with magnificent buildings, and is the greatest commercial city in Asia.

Three clusters of mud huts on the banks of the Hugli, obtained in 1687, have been transformed into the "City of Palaces," with a population, including the suburbs, of upwards of a million.

House property in the Presidency cities, as a rule, belongs to Indians; Europeans have to pay rent.

Sir W. Hunter says: "There is more accumulated wealth held by natives in two cities of British India, Calcutta and Bombay; than all the treasures of the Imperial and local Courts under the Mogul Empire."

While India is, on the whole, much richer than ever before, it still contains many poor people. The causes of this and the means of improving their condition will be afterwards noticed.

THE CONDITION OF THE PEOPLE.

"The permanent remedies for the poverty of India rest with the people themselves."

Sir W. W. Hunter.

Smiles says: "In all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct."

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure!
Still to ourselves in every place consigned,
Our own felicity we make or find."

India suffers far more from her own injurious customs than from supposed *British misgovernment*. Sir Madhava Row was successively Prime Minister of Travancore, Indore, and Baroda: what does he say?

"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community!"

INDIA PAST AND PRESENT.

Sir William Hunter draws the following graphic picture;

"I have often amused myself, during my solitary peregrinations, by imagining what a Hindu of the last century would think of the present state of his country if he could revisit the earth. I have supposed that his first surprise at the outward physical changes had subsided; that he had got accustomed to the fact that thousands of square miles of jungle, which in his time were inhabited only by wild beasts, have been turned into fertile crop-lands; that fever-smitten swamps have been covered with healthy, well-drained cities; that the mountain walls which shut off the interior of India from the seaports have been pierced by roads and scaled by railways; that the great rivers which formed the barriers between provinces, and desolated the country with their floods, have now been controlled to the uses of man, spanned by bridges, and tapped by canals. But what would strike him as more surprising than these outward changes is the security of the people. In

provinces where every man, from the prince to the peasant, a hundred years ago, went armed, he would look round in vain for a matchlock or a sword. He would find the multitudinous native states of India, which he remembered in jealous isolation broken only by merciless wars, now trading quietly with each other, bound together by railways and roads, by the post and the telegraph. He would find, moreover, much that was new as well as much that was changed. He would see the country dotted with imposing edifices in a strange foreign architecture, of which he could not guess the uses. He would ask what wealthy prince had reared for himself that spacious palace? He would be answered that the building was no pleasure-house for the rich, but a hospital for the poor. He would inquire, in honour of what new deity is this splendid shrine? He would be told that it was no new temple to the gods, but a school for the people. Instead of bristling fortresses, he would see courts of justice; in place of a Muhammadan general in charge of each district, he would find an English magistrate; instead of a swarming soldiery, he would discover a police.*

The other side of the picture is also presented :

"He would also detect some mournful features in the landscape. In provinces where, a hundred years ago, there was plenty of land for every one who wished to till it, he would see human beings so densely crowded together as to exhaust the soil, and yet fail to wring from it enough to eat. Among a people whose sole subsistence was agriculture, he would find a landless proletariat springing up, while millions more were clinging with a despairing grip to their half acre of earth apiece, under a burden of rack-rent and usury." Pp. 3-4.

It is allowed that on the other hand

"He would see great bodies of traders and husbandmen living in security and comfort unknown in the palmiest days of the Moghul."

THE CONDITION OF THE PEOPLE AT PRESENT.

Sir William Hunter makes the following estimate :

Two-fifths of the people enjoy a prosperity unknown under native rule; other two-fifths earn a fair but diminishing subsistence; but the remaining fifth or 40 millions, go through life on insufficient food. It is these underfed 40 millions who form the problem of over-population in India. The difficulty of solving it is intensified by the fact, that, in spite of the hard struggle for life, their numbers rapidly increase.†

It has been said that only the coolies on tea gardens know what it is to have a full meal.

SELF-INFLICTED AND REMEDIABLE CAUSES OF INDIAN POVERTY.

It may be remarked at the outset that there is no satisfactory evidence to show that the people of India were ever otherwise than poor. As the *Westminster Gazette* says: "Hereditary

* *England's Work in India*, pp. 2-4.

† *Ibid.*, pp. 79, 80.

bondsmen, their situation has oscillated between the oppression of irresponsible despotism and the devastation of bandits and disbanded armies."

There are causes of poverty over which the people have no control, as the want of rain. The remedies for those mentioned below rest with the people themselves.

1. The Increased Population.—This is India's great difficulty, foreseen by statesmen, although ignored by many. The following remarks are abridged from Sir H. S. Maine :

"India seems likely to experience, more than any society of men, that peculiar trial which follows good government.....In no country will there be probably a severer pressure of population on food. India is the only part of the world in which every single male of the population is married as soon as it is possible for him to be married. The superstitions of the vast majority will not allow animals to be bred or killed for food. Nor will the population emigrate.

"Such causes of increase in the population and limitation in the supply of food have existed from time immemorial in India. But, till the present century, there were competing causes which impeded their operation. Far the most powerful of these were war, pestilence, and famine. These ancient checks on the growth of the population are losing their maleficent power, and with their disappearance population will fast increase its volume, forcing on the attention of the rulers of India a number of grave problems which have been very imperfectly faced of late years by the economists and statesmen of the West."*

Mr. Crooke thus describes the condition of the Indian ryots.

"There is, perhaps, no more pathetic situation in the whole range of human history than to watch these dull, patient masses stumbling in their traditional way along a path which can lead only to suffering, most of them careless of the future, marrying and giving in marriage, fresh generations ever encroaching on the narrow margin which separates them from destitution. Anxious statesmen peer into the mists which shroud the future, and wonder what the end of all this may be."

Well may it be said "Anxious statesmen peer into the mists which shroud the future, and wonder what the end of all this may be."

Sir William Hunter says :

"In thinking of its work in India, Great Britain may proudly look back, but she must also look anxiously forward."

When India came under the British Government, the population was very much smaller than at present. There were two or three acres of good land of each person, and a demand for labour. An acre of crop-land, under plough cultivation, suffices to keep a human being in comfort, but anything under an acre means a struggle for life.

Sir, William Hunter says :

"We speak of the poverty and miserably small farms of the Irish peasant. Well, Ireland has, according to the last Census 169 persons to the square mile. But we can take 13 districts of Northern India, equal in size to Ireland, which have to support an average of 680 persons to the square mile, or over one person to each acre. This calculation, it must be remembered, allows no deduction for swamps, wastes, and lands incapable of tillage. If we allow four persons to each peasant family, we find 24 millions of human beings struggling to live off the produce of 15 million acres or just one half an acre apiece. The Indian soil cannot support that struggle."*

"Such writers tell you that the people of India are very poor, therefore they conclude the Government is to blame. I also tell you that the people of India are very poor, because the population has increased at such a rate as to outstrip, in some parts, the food-producing powers of the land; because every square mile of Bengal has now to support three times as many families as it had to support a hundred years ago; because every square mile of British India, deducting the outlying provinces of Burmah and Assam, has to feed nearly three times as many mouths as each square mile of the Native States." p. 127.

"The poverty of certain parts of India is the direct and inevitable result of the over-population of those parts of India. The mass of the husbandmen are living in defiance of economic laws. A people of small cultivators cannot be prosperous if they marry irrespective of the means of subsistence, and allow their numbers to outstrip the food-producing powers of the soil. Now that the sword is no longer permitted to do its old work, they must submit to prudential restraints on marriage or they must suffer hunger. Such restraints have been imperative upon races of small cultivators since the days when Plato wrote his *Republic*."

"Natives must equalize the pressure on the soil by distributing themselves more equally over the country. There is plenty of fertile land in India still awaiting the plough. The Indian husbandman must learn to mobilize himself, and to migrate from the overcrowded provinces to the underpeopled ones." But prudential restraints upon marriage and migration, or emigration, are repugnant alike to the religious customs, and to the most deeply-seated feelings of the Indian husbandmen. Any general improvement in these respects must be a work of time. All that we can do is to shorten that time by giving the amplest facilities for labour transport, for education, for manufactures, mining enterprise, and trade.

"English writers who tell our Indian fellow-subjects to look to the government for every improvement in their lot, are doing a very great disservice to the Indian races. The permanent remedies for the poverty of India rest with the people themselves."†

From the increased population, the cultivated area no longer suffices to allow a plot of ground for every peasant, and great

* *England's Work in India*, pp. 61, 62.

† *Ibid.*, pp. 135-137.

numbers now earn a poor and precarious subsistence as hired labourers. In ordinary seasons they can get employment and manage to live ; but if the rains fail, the ryots cannot give them work, and, unless it is provided for them, they must starve.

Since 1872, according to the *Statistical Abstracts*, the landless classes have increased as follows :

1871 " Labourers "	...	...	8,174,000
1881 " Labourers and others (branch of labourers undefined) "	...	...	12,472,697
1891 " Earthwork and general Labour "	...	...	25,468,017

Of the 25,468,017, *Urban* are given as 2,666,241 ; *Rural*, 22,801,777. It is these 23 millions, now considerably increased, who form the " White Man's Burden " in India. *Want of rain produces a famine of work.*

The number of landless labourers has been increased through the humane policy of the British Government.

Sir William Hunter says :

" Famine is now recognised as one of the most difficult problems with which the Indian Administration has to deal. A hundred years ago it was regarded not as a problem of administration, but as a visitation of God utterly beyond the control of man. When the rains, on which the crops depended, fell short, no crops were received, and the people perished. Sometimes their failure was confined to a single district, and only a few thousand families starved to death. Sometimes their failure extended to a province, and the victims were counted by hundreds of thousand. More rarely the rains failed over a still greater area, and, as in 1770, a third of the population perished. The loss of life was accepted in each case as a natural and an inevitable consequence of the loss of the crop. The earth had yielded no food, and so the people, in the ordinary and legitimate course of things, died. The famine of 1837 left behind so terrible a memory, that to this day the peasants of Hamirpur employ it as an era by which to calculate their ages. Such calamities are accepted as the ordinary and inevitable visitations of Providence in Asia. It is said that the recent famine in Northern China stripped large tracts of one-half their inhabitants."*

The fundamental principle of the British Famine Policy is, " *No life shall be lost that can be preserved.*" To secure this, Government has poured out money like water ; some of its officers and missionaries have laid down their lives to save the famine sufferers. Millions of landless labourers, who would have perished, have been preserved. Humanity rejoices over this glorious result.

On the other hand, by this humane policy the number of the poor has been increased under British rule, and at each recurring

* *England's Work in India*, pp. 21, 22.

famine, their support will present more and more difficulty unless adequate measures are adopted. *Prudence about marriage* is indispensably requisite.

Among enlightened nations people do not marry till there is a prospect of their being able to support a family. In India the masses marry and multiply without any more thought of the future than rabbits. In spite of every effort on the part of Government, things will get worse and worse, unless there is prudence on the part of the people themselves with regard to marriage.

2. **The Craving for Government Service.**—While the employment of some persons in public offices is useful to the whole community, their number should not be in excess of what is required. So far as food, clothing, and shelter are concerned, they are *consumers*, not *producers*.

A Madras merchant said to some of the students of that city :

“Does it never occur to you that to depend for your livelihood on a salary drawn out of the taxes paid by your countrymen cannot add to the wealth or prosperity of your country?”

It was at first a necessity for Government to establish Colleges to provide educated officers. As the students were comparatively few, most of them, on the completion of their courses, obtained good appointments. Now, however, the supply far exceeds the demand.

At the distribution of prizes at the Madras Presidency College some years ago, Mr. Justice Muthuswami Iyer, who presided, said :

“When I left the College 32 years ago, there were then about 75 highly educated men, whose attainments may be said to be co-extensive with those of our graduates. At present there are upwards of 1,500 B. A.'s, besides 17,000 undergraduates and matriculates.”

The English Schools and Colleges furnish an army of candidates more than six hundred thousand strong, and daily receiving accessions to its ranks.

The craving extends, more or less, even to vernacular schools. Mr. Nesfield, Inspector of Schools, Oudh, says that he was once present at a “large gathering of pupils from primary schools. The Deputy Commissioner asked them why they came to school at all. Fifty voices answered at once, *to get employment*. He then asked, *What employment?* and the answer immediately was, *Government*. The desire to obtain employment, and thus escape from the paternal plough or workshop, is almost universal among our vernacular students.”

Sir Madhava Row, at a prize distribution in Madras, spoke as follows :

“At the present day the cultivator, the weaver, the trader, the soldier, the artisan, the Brahman, and perhaps even the barber, one and

all were fired with a desire to train their sons for Government employment or other sedentary intellectual employment. Hence the schools were crowded and more schools were called for. Government could not possibly find employment for such vast numbers."

Peons sometimes sell or mortgage their jewels to give an English education to their children in the hope of their obtaining a stool in a Government office.

Even a smattering of English raises the recipient in his own imagination so much above his fellows, that it is beneath him to follow any manual occupation. Sir Richard Temple, in his last Report as Lieutenant-Governor of Bengal, says :

"It is melancholy to see men who once appeared to receive their honours in the University Convocation, now applying for some lowly-paid appointment, almost begging from office to office, from department to department, or struggling for the practice of a petty practitioner, and after all this returning, baffled and disheartened, to a poverty-stricken home, and then to reflect how far happier their lot might have been had they, while at school or college, been able to move in a healthier atmosphere of thought and freer walk of life. Nevertheless, with these examples before their eyes, hundreds, perhaps thousands of young men, persist in embarking on the same course which can only lead to the same ending. And one reason, among several reasons, is this, that they still dread and dislike the thought of manual labour, even though it be accompanied with mental training. This unhappy prejudice though not perhaps avowed nor even admitted, is palpably existent and banefully influential."

Warning after warning has been given with little effect. Years ago, the late Hon. J. B. Norton, of Madras, said :

"This reliance upon Government, and seeking after its employ, to the exclusion of all other legitimate and honourable means of obtaining a livelihood, has to the present moment been the principal bane and curse of Native society."

Like gamblers in a lottery, all the young men who enter College hope to be successful.

In some district the over-supply of educated men may not be so great as in others ; but every year the difficulty will increase unless other employments than Government service are sought for. As already mentioned, false ideas with regard to labour should be given up. Educated young men in India should be willing, like some of England's noblest sons, to engage in any occupation which affords an honest livelihood. Their superior intelligence gives them, in some respects, a great advantage. It is humiliating to them to live in idleness upon their relations, and, unless there is a change, they will become an intolerable burden.

3. **The foolish Expenditure on Marriages.**—The Indian intellect has been so dwarfed from various causes, that the people are as fond of show as children, and, like them, regardless of the future.

Sir M. E. Grant Duff justly said in a Convocation Address :

"He who could persuade his countrymen to give up their, to us, astounding expenditure on marriages, would do more for South India than any government could do in a decade."

This idiotic conduct is not confined to the ignorant. The *Indian Mirror* says : "It is well-known that common sense and prudence leave the Native, whether educated or uneducated, when he has any social ceremonies to perform. On such occasions he is sure to go beyond his means and involve himself."

4. **The inveterate Tendency to run into Debt.**—*Foresight*, looking forward to the future and preparing for it, is one great distinction between a savage and a civilised man. The savage thinks only of the present. To-day he may be gorged with food ; to-morrow he may be suffering from the pangs of hunger. There are people in this country similarly thriftless. When a marriage is to take place or when they expect a confinement in their family, they make no preparation beforehand, when it would be much easier to provide the necessary funds. When their expenses will be increased, they borrow, requiring, in addition, to pay interest. Not a few spend their month's pay at once, and there is not a rupee left to meet any exceptional expenses.

One great remedy is to exercise foresight, to look ahead, and have a fund on which one can draw without any charge for interest. This is secured by keeping a Post Office Account, into which savings are, under ordinary circumstances, put regularly.

5. **Unwillingness to Emigrate.**—If a number of rabbits were shut up in a field surrounded by a high wall, they would multiply till they starved. If the high wall were removed, would they remain within the limits of the field? They would have more sense : they would scatter.

The above represents the condition of India, only many of the people do not act like the sensible rabbits. There is no high wall confining them ; but, as Sir W. W. Hunter remarks, "millions cling, with a despairing grip to their half acre of earth a piece, under a burden of rack-rent or usury."

6. **Locking up money in Jewels instead of employing it profitably.**—The Indian method of saving is to invest surplus earnings in jewels. A man's wife is his walking savings bank. Though thrift is thus promoted, it has serious disadvantages. At a recent census there were 401,582 goldsmiths in India. Estimating the average earnings of each at Rs. 8 a month, an annual outlay of 385 lakhs is spent in rendering useless, for commercial purposes, the capital which the country so much needs. What a great gain it would be if this army, 400,000 strong, were employed in manufacturing improved agricultural implements, or as masons, carpenters, or teachers ! Consider also the great loss of interest by the jewel system. All the railways and public works in India

could have been built twice over by means of the capital invested in jewels, and ten crores a year in interest sent to England might have been retained in the country. When people wish to get loans, they have to pledge their jewels, paying perhaps 12 per cent. interest, while if their value was in the Bank, they would have no interest to pay. The tear and wear of jewels has also to be considered. The present system fosters the oriental love of ornament, and leads wives to pester their husbands for jewels, and spend money on them which might have been profitably employed. Nor is this all: the custom produces a harvest of dacoities, of murders of women and children.

There is this, however, to be said, that formerly the people had no other means of investing their savings. Banks are aiding to supply this want, and the progress made is encouraging.

7. Misdirected Charity.—India has been called the “Land of Charity,” but it may be called, with equal truth, the “Land of Beggars.” The last census gave the “army of mendicants” as numbering 52 lakhs.

Taking advantage of the charitable disposition of the Hindus, there are lakhs of men who have chosen to subsist by begging from door to door. This is done as a hereditary profession, and not as a necessity forced upon them by misfortune. While these men think it no disgrace to beg, they consider it a dishonour and a great hardship to do honest work.

8. The use of Opium, Ganja, and intoxicating Drinks.—Drunkenness has always prevailed in India among certain classes; but, as a nation, the people have been temperate for many centuries.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquors. This is largely attributable to European example.

The Government revenue from spirits, toddy, opium, bang, &c., is about $5\frac{1}{2}$ crores a year, probably representing an expenditure of double that amount including the gains of the vendors. All this might be saved, and turned to useful account.

Indians are earnestly advised to adhere to the temperate habits of their forefathers. The Greeks had a saying, “Water is best.” They should also try to induce others to follow their example. Temperance reform should be promoted in India as well as in England.

9. The increase of Expensive Habits among some.—Except in the case of marriages, the people of India are generally thrifty.

The charge of extravagance applies only to educated Indians. In due measure, proportionate to one's income, a desire for the conveniences of modern civilization is commendable; but not

when it leads into debt. The mischief arises from men aping the mode of life of others with much larger incomes. Some men, whose forefathers were content to go on foot, or at most to use a palky, must have a carriage, and copy in their houses the highest officials. Of all expenditure the worst is that on strong drink and dancing-girls. It would be a happy day for India if both these causes of poverty disappeared.

10. Unrighteousness of every kind.—*The true cure for the poverty of India is a righteous life. Every thing would follow in its train. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."* The burning words of Kingsley should be stamped upon the memory:—

"Foremost among them stands a law which I must insist on, boldly and perpetually, a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law which disobeyed, science itself cannot get a hearing."*

Prices and Wages.—The Government of India publishes full Tables showing how these vary in every province of India. On the whole, wages have increased although not in all cases as much as the price of food.

Prices and wages are regulated—not by Government—but by the inexorable law of *Demand and Supply*. All know that grain falls in price after a plentiful harvest and rises when it is a failure. It is the same with prices and wages. When there is an over abundant supply of labourers, they compete with each other for employment by offering to work at lower rates. The remedy is, if possible, to open up fresh industries.

Conclusion.—The result of the inquiry is that while India, on the whole, is richer than ever, from the growth of the population there is an increasing number of landless labourers, the great victims in a famine. To meet the case, the habits of the people must be changed in several respects, the food supply must be increased, and manufactures must be developed. The words of Sir William Hunter should be carefully pondered:

"The permanent remedies for the poverty of India rest with the people themselves."

* Limits of Exact Science applied to History.

ENGLAND'S CONNECTION WITH INDIA.

It is the wise arrangement of Providence that men may do the greatest service to the public when they are thinking of nothing but their own interest.

A farmer raises grain simply for his own profit, although other people would starve if he did not. A shopkeeper does not commence business for the benefit of the public, and he sells the best goods at the lowest rates he can simply to attract customers. A lawyer studies hard to attain a high rank in his profession merely to secure more clients. As a rule, Europeans come to India simply to better themselves. It is, however, the interest of all classes of Englishmen that the people of India should be rich and prosperous. Officials will get higher salaries; the more the people have to sell, the more they are able to buy, the better it will be for the merchants. The capital merchants introduce is the life's blood of commerce. They have opened up fresh sources of industries; through their competition ryots get higher prices for their produce, and can purchase goods at cheaper rates. No men have done more to increase the wealth of India than the maligned English merchants.

The truth is that the real interests of the English and Indians are identical. Both are benefiting one another even when merely seeking their own gain.

Smiles condemns the false patriotism which "*grinds at the hurdy-gurdy of long dead grievances and long-remedied wrongs.*" An illustration of this is given in Mr. R. C. Dutt's recent work on the Economic Condition of India. In the 18th century protectionist doctrines held sway in England, which prevented the free circulation of Indian cotton goods. This long remedied grievance is raked up by Mr. Dutt in the twentieth century.

But England is also accused of dealing unjustly with India at present. A widely circulated Indian newspaper assured its readers that

"India sends away 30 millions of money as her tribute to England, and this tribute, for which not a penny is received in return, as it has been said over and over again by competent writers, is one of the chief causes of India's poverty."

The statement is grossly untrue. India pays no "tribute" to England. Indian railways and irrigation works have been constructed mainly with English money lent at a low rate of interest. It may foster ill-feeling to call the payment of interest and other charges "tribute," but it will be condemned by all right-minded Indians.

Sir William Hunter thus explains the monetary connection between India and England.

"India has more to sell to the world than she requires to buy from it. During the five years ending 1877 the staples which she exported exceeded by an annual average of 21 millions sterling the merchandise which she imported. One-third of the balance she receives in cash; and during the five years she accumulated silver and gold, exclusive of re-exports, at the rate of 7 millions per annum. With another third, she pays interest at low rates for the capital with which she has constructed the material framework of her industrial life—her railways, irrigation works, cotton mills, coal mines, indigo factories, tea-gardens, docks, steam navigation lines, and debt. For this capital she goes into the cheapest market in the world, London, and she remits the interest not in cash, but in her own staples, with which that capital has enabled her to produce and to bring to the sea-board. With the remaining third of her surplus exports, she pays the home charges of the Government, to which she owes the peace and security that also have rendered possible her industrial development. The home charges include not only the salaries of the supervising staff in England, and the pensions of the whole military and civil services, who have given their life-work to India, but the munitions of war, a section of the army, including the cost of its recruitment and transport, all stores for public works, and the whole *materiel* of a civilised administration. That *materiel* can be bought more cheaply in England than in India, and India's expenditure on good government is as essential an item for her industrial development, and repays her as high a profit, as the interest which she pays in England for the capital with which she has constructed her dockyards and railways. In summing up, India sells 21 millions a year more of her staples to foreign nations than the merchandise which she buys from them. She takes payment of one-third of the balance, or say 7 millions, in good government, and so secures that protection to person and property which she never had before, and which alone have rendered her industrial development possible. With another third or 7 millions, she pays for the capital with which she has constructed the material framework of that development—pays for it at the lowest interest, and pays for it, not in cash, but in her own products. The remaining 7 millions she receives in gold and silver and puts them in her purse."*

Some further explanation may be given from Sir John Strachey. Referring to the above he says:

"It is this process which is sometimes represented as one by which India is being constantly drained of her resources, and forced to pay a crushing tribute to England. Such assertions are unfounded. England receives nothing from India except in return for English services rendered or English capital expended. The payments made by India are the result and the evidence of the benefits which she derives from her connection with England. In place of constant anarchy, bloodshed, and rapine, we have given to her peace, order, and justice; and, if our Government were to cease, all the miseries from which she has been saved would inevitably and instantly return. The payments in England are nothing

* *England's Work in India*, pp. 40—42.

more than the return for the foreign capital in its broadest sense which is invested in India, including as capital not only money, but all the advantages which have to be paid for, such as the intelligence, strength, and energy on which good administration and commercial prosperity depend. India derives from these investments benefits far outweighing the value of the price that she has to pay, and it is through the excess of her exports over imports that she meets her liabilities."*

What the English have done for India.—The following short statement is from *The Times* :

"We found India a mass of all Oriental abuses, open to invasion from without, scourged by incessant civil wars within, divided into a multitude of weak States with shifting boundaries and evanescent dynasties. Creed fought with creed and race with race. Corruption, oppression, and cruelty were rampant upon all sides, and they had borne their evil harvest. Pestilence and famine devastated the land at brief intervals with a thoroughness which it is not easy in these days to conceive. Life and property were everywhere insecure; and, while misgovernment weighed heavily upon all classes, it bore, as it always does bear, with the most crushing weight upon the poor and the ignorant. We have given India for the first time in her annals security from foreign enemies, for the first time we have established and maintained peace and order within her frontiers. All sorts and conditions of men, from the great feudatories of the Imperial Crown to the peasant and the outcast, hold and enjoy their rights under the inviolable provisions of a just and intelligent system of law. The hatreds and prejudices of hostile peoples and of conflicting religions are curbed by a strong and impartial administration. A humane, enlightened, and absolutely pure system of government has succeeded to the supreme power once grossly misused by generations of native despots; and if those who direct it spend their energies and their health, and not infrequently their lives, in the service of the Indian peoples, they have at least the supreme gratification of seeing around them the work of their hands."

Why the English should remain in India.—Three reasons may be mentioned.

1. *To maintain peace.*—The English can act impartially towards Hindus, Muhammadans, Sikhs, and all the nationalities of India. Peace is thus preserved. If the English left, there would be an immediate struggle on the part of Muhammadans to regain their supremacy, and Indian fields would again be drenched with blood. But probably the Russians would step in, and the people would find the Italian proverb realized, "Out of the smoke into the fire."

2. *To develop the resources of India.*—Of this there is greater need than ever before. Formerly the population of India was kept down by war, famine, and pestilence. These checks have been, more or less, removed, and every year, under favourable circumstances, there are two million more mouths to feed.

* *India*, p. 159.

Countries peopled by Englishmen and their descendants are the richest in the world; as England herself, the United States, and Australia. Wherever they go, by their intelligence and industry they develop the resources of a country. Already they have done much for India, and they will yet do more.

As an example of what has been done in India, it may be mentioned that from 486,035 acres, formerly unproductive jungle, Europeans raise coffee and tea to the value of 10 crores a year, affording employment to about a lakh of landless labourers and their families.

Although Europeans, from their superior knowledge and energy, commence new industries, in course of time they are taken up by the people themselves. This is remarkably the case with cotton mills, started by Europeans. Only lately Mr. Tata, a Bombay mill-owner, was able to offer thirty lakhs to establish a Teaching University.

It is through Europeans that ryots receive 28 crores a year for jute and oil seeds.

India has yet stores of latent wealth, which European knowledge and skill would do much to bring to light.

3. *To elevate the people of India.*—Some progress has already been made. Millions can now read who would formerly have lived and died in ignorance; ideas of national life and progress are spreading, the public services have been largely purified, the moral tone has been raised; the Fatherhood of God and the Brotherhood of Man are beginning to be acknowledged. But very much yet remains to be done.

On the above accounts, as well as others, it is desirable that British rule in India should continue.

Complaints about Europeans.—The ancestors of most of the nations of Europe and the Aryan Hindus once lived together, speaking the same language. Max Müller says:—

"The terms for God, for house, for father, mother, son and daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watchwords of soldiers. We challenge the seeming stranger; and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves."

After separation for thousands of years, the descendants of the western and eastern emigrants have met on the plains of India. There is no doubt that the circumstances call for great wisdom and forbearance. Lord Canning, in his parting address, remarked: "England has before her one of the most difficult problems that state policy can be called to solve; the drawing together, with harmony and without injustice to either side, two great races radically different in every thing that forms the character of man, but which, by the course of events, are being gradually brought face to face."

India, the seat of caste, is a most favourable soil for the growth of racial feeling, and it threatens to become a formidable evil. All true patriots should seek to check it to the utmost of their power.

• The chief fault found with Europeans is that they are proud. Some of them are also rude. None regret this more than many of their countrymen. Of late years, no duty has been more strongly pressed upon Englishmen going out to India than that of treating the people with kindness.

But proud people most complain of pride in others. Hindus themselves are the proudest people on the face of the earth. The Chinese are also a proud people, calling the English "outside barbarians"; but they are not so proud as the Hindus. They do not think England so polluted that after visiting it they can only be purified by swallowing pills composed of the five products of the cow; they freely dine with Europeans. When Sir Monier Williams, a cultured English gentleman and distinguished Sanskrit scholar, visited India, the pandits always called on him in the early morning, that they might not require to bathe a second time to get rid of the contamination to their purity arising from shaking hands with a Mlechha! Even the most friendly orthodox Hindu says to Europeans, like Shylock to Bassanio: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you."

The Indian Mirror remarks: "While we are apt to advert on the overbearing conduct of a certain class of Englishmen, we seem indifferent or perhaps blind to the same defect in ourselves." No Englishman treats the people of this country with the contempt and insolence which high caste Hindus habitually display towards their low-caste brethren.

There have been faults on both sides. Each must make the confession,

"For I have sinn'd; oh, grievously and often;
Exaggerated ill, and good denied."

The poet adds,

"Be wiser, kindlier, better than thou art."

• Every one, in his own sphere, may do something to promote friendly feelings between Europeans and Hindus. This should be aimed at in spite of all provocation. "Overcome evil with good." This will conduce to happiness, here and hereafter. "Blessed are the peacemakers; for they shall be called the children of God."

India will be most prosperous when Indians and Europeans work together harmoniously for her good. It needs them both.

VI.—POLITICAL PROGRESS.

SELF-GOVERNMENT GRADUALLY INTRODUCED.

India, for three thousand years, had its village republics, but its former governments were pure despotisms. "Neither the Code of Manu nor the Code of Mahomet grants directly to the people any power as of right to have a voice in the affairs of a king. He is understood to be responsible for his actions, not to his people, but to the Creator." The king was supposed to be above all law. "The mighty can do no wrong," is a well-known saying.

During that long period, the people never knew, nor attempted to know, any other form of Government. This is not peculiar to India. "Much the greatest part of mankind have never shown a particle of desire that its civil institutions should be improved."* What the masses of India wish is to be let alone in their ignorance.

On the other hand, "Political abstractions, founded exclusively upon English facts, are applied by the educated minority and by their newspapers, to a society which through nine-tenths of its structure belongs to the thirteenth century of the West."*

Events do not succeed each other in the history of a nation with the same rapidity as they crowd into the life of an individual. Great risks attend any rapid changes in Government. Tennyson refers to England as

"A land of settled government,
A land of just and old renown,
Where freedom broadens slowly down
From precedent to precedent."

There should be the same cautious advance in this country.

Education should precede self-government. For this purpose schools and colleges, suited to all classes, have been established. By degrees the people will be qualified to take a larger and larger share in the administration of the country.

Three grades of governing institutions may be noticed.

1. VILLAGE COUNCILS.

As already mentioned, these have existed from very early times. Disputes were settled by pancháyats. It is very desirable that they should be revived. Mr. R. C. Dutt says: "It is possible to vest these bodies with some power to settle local disputes, and to adjudicate simple money-claims, and generally to manage the concerns of their villages. The endeavour to revive them failed because village courts cannot exist side by side with higher tribunals empowered to adjudicate the same cases. This mistake may now be avoided."

* Sir H. S. Maine.

2. MUNICIPALITIES AND LOCAL BOARDS.

The three Presidency cities have always been under municipal regulations of their own. The oldest municipalities in other cases date only from 1850. Local Boards were commenced in 1871 under Lord Mayo. Self-government was largely developed under Lord Ripon.

The large majority of the members of Municipal Boards are elected by the towns' people. Municipalities have the power to levy rates, subject to the control of Government. General taxes are for the good of all alike; municipal taxes are paid only by a particular town, and are spent for its good under its own direction. Local Boards levy no taxes, but have grants made to them.

In 1901 there were in India 764 municipalities, with a population of about 16½ millions.

The municipalities have aided primary education, improved the roads, promoted cleanliness, provided, in some cases, a better water-supply, lighted towns, and otherwise benefited the people. They have not always been well managed, but there is a gradual improvement.

In 1901 there were in India 208 District Boards and 514 Local Boards subordinate to them.

3. LEGISLATIVE COUNCILS.

India, of necessity, was at first governed simply by Englishmen, through Governors and their Councils. English education is comparatively recent, and men, all whose knowledge was acquired from Sanskrit or Persian, could not be expected to aid in the enlightened government of the country. Even yet, some who aspire to guide legislation are but slenderly qualified for the task.

The gradual progress towards self-government will now be described.

The East India Company was at first a purely commercial body. With the extension of territory, the Governor-General in Council was empowered to issue "Regulations," subject to home approval.

The first addition to the Governor-General's Council was the appointment of a Law Member in 1834, while Lord William Bentinck was Governor-General. The office was first held by Macaulay. This led to the preparation of Codes of Law, and other beneficial measures.

In 1861 the Executive Councils of the Viceroy and of the Governments of Madras and Bombay and of the Lieutenant-Governor of Bengal were enlarged, for legislative purposes, by additional members, chosen by Government, one-half of whom were to be non-official. In 1892, further changes were made.

Certain members were allowed to be elected by municipalities, the chambers of commerce, landholders, and the universities. The right of interpellation was also conceded.

The increase in the membership is shown below :—

			1885.	1898.
Government of India	...	...	12	22
Do. Bengal	...	...	10	21
Do. Madras	...	...	9	16
Do. Bombay	...	...	9	23

A Legislative Council was granted in 1892 to the North-West Provinces, followed in 1897 by Councils for the Punjab and Burma.

In course of time the number of elected members will gradually be increased.

As the late Hon. J. B. Norton remarked "No one, ten years since, would have ventured to predict that such rewards for education would be offered to the Natives as we now see placed within reach of their legitimate ambition. The highest seats in the Council Chamber and on the judgment-seat have been opened to them. In all the Presidencies they see their countrymen in the Council Chambers of the State, sitting by their European fellow-subjects with equal voice, rank, and honour."

THE NATIONAL CONGRESS THE RESULT OF BRITISH RULE IN INDIA.

The National Congress forms a noble monument of the beneficial effects of India's connection with England. Never before was such an assembly held; never could it have been held under Hindu or Muhammadan rule. The races of India that formerly warred with each other now meet in peaceful session; insuperable difficulties in travelling have been overcome by railways; instead of a Babel of tongues, English forms a common medium of communication; there is perfect freedom of speech; and men talk of 'national life,' 'representative government,' and 'progress,' ideas unknown to their ancestors. Bagehot says that the ancients "had no conception of progress; they did not so much as reject the idea; they did not even entertain it."

Origin.—The founder of the Congress was Mr. Allan O. Hume, C.B., a retired Civilian, who distinguished himself during the Mutiny, and has ever been a warm friend of India. The first meeting was held at Bombay in 1885.

Advantages.—Some of the principal may be briefly mentioned.

1. *The promotion of friendly feeling between the nations of India.*—It is the desire of the British Government to unite them all in one great empire, working together for the common good.

Disunion has been the curse of the country, rendering it an easy prey to every foreign invader. The spirit is still strong. The Hon. Justice Ranade said at the Amraoti Social Conference, "At present it is everybody's ambition to pride himself upon being a member of the smallest community that can be conceived and the smaller the number of those with whom you can dine or marry or associate, the higher your purity and perfection. The purest person is he who cooks his own food and does not allow the shadow of his nearest friend to fall upon his cooked food. Every caste and every sect has thus a tendency to split itself into smaller castes and smaller sects in practical life." The Congress helps to counteract this silly pride among Hindus.

It is also highly desirable that Hindus and Muhammadans should unite harmoniously for the common good. Such co-operation among the leading men of both religions, would tend greatly to prevent the riots which have occasioned so much ill feeling, destruction of property, and loss of life. It is bad policy, in several respects, for Muhammadans to stand aloof. Instead of being regarded with favour by Government, it is calculated to have the reverse effect, as it tends to keep alive religious feuds. Were it not for this cause, the European army might be greatly reduced.

The Congress does not meddle with religious questions, but deals only with those in which all are equally interested. Hindu, Muhammadan, Sikh, Parsi, and Christian, may take part without any compromise of their principles.

In promoting the above object, evening conversaziones would be very useful.

2. *An Index is afforded to Indian Public Opinion.*—This is shown, to some extent, by the press and public meetings; but the representatives in the "People's Parliament" may be supposed to be the most accurate exponents of the general feeling.

It is true that the Congress expresses, very largely, only the views of the educated classes—a very small minority. Still, it is one of the best means available at present.

3. *Useful Suggestions may be offered.*—The members of Congress, intelligent men from every province of the Empire, well acquainted with their wants, might render most essential service in the government of the country.

Measures connected with the general welfare of the people should receive increased attention. Two great needs are improved agriculture to increase the food supply, and developed manufactures to open up new industries and take off the pressure on the land.

Better Organization.—While the Congress has done a considerable amount of good, it might do far more. There is a spurt of activity when the Congress is held, after which the members relapse to their former somnolent condition.

The Congress, following the example of the British Association, should have Sectional Committees, as well as a General Committee. The divisions might be LEGISLATION, FINANCE, AGRICULTURE, MANUFACTURES AND COMMERCE, EDUCATION. •

There should be representative members of each section scattered all over the country, with a Secretary. It should be their duty to watch the progress of their subject and submit any proposals to the Secretary. To him also all recommendations from other quarters, with reference to his department, should be sent. The Secretary, from the materials thus afforded and his own observation, should draw up a Report reviewing the year, with any suggested Resolutions, which, after approval by the members, should be printed and laid before the General Committee. If carefully drawn up, the various Reports would form valuable guides to the Congress in its deliberations, as well as prove of interest to the community at large.

Resolutions based on Reports submitted, would carry far more weight than mere declamations.

It may be observed, in conclusion, that great bodies move slowly. In England it took Wilberforce a life-time to secure negro emancipation. Friends of reform in India, as elsewhere, must

“learn to labour and to wait.”

RELIGIOUS LIBERTY PROCLAIMED.

Religious liberty is often called *toleration*. Toleration means *allowing by not hindering*. Religious toleration is allowing a person to profess any religion which he believes to be true. This, however, does not permit injury to others in the name of religion. Thugs committed robbery and murder with the supposed approval of Kāli; but they were justly punished. With this exception, religious toleration means liberty to think and act according to our convictions of duty.

It must be confessed that religious *intolerance* has rather been the rule in the world's history. About 2,500 years ago a king of Babylon set up a golden image which he commanded all his subjects to worship. If they did not do so, they were to be cast the same hour into a burning fiery furnace. About 18 centuries ago the Roman empire was the greatest in the world. The emperors were worshipped as gods. Many thousands of Christians were put to death, because they would not bow down to the images of the emperors.

At times Hindus have been fierce persecutors. On the walls of the great temple at Madura, in South India, there are pictures of Jains impaled, with dogs licking the blood which trickles down. To escape death, numbers of Jains in Mysore changed their religion.

When the Arabs sought to extend their empire, the terms were Islam, the sword, or tribute. Muhammadans at different times destroyed hundreds of temples in Benares; Tippu Sahib sometimes circumcised people by force.

Jesus Christ, the founder of Christianity, taught perfect toleration. He again and again rebuked His disciples, for showing the old intolerant spirit. His rule is, that we should do to others as we wish them to do to us. We wish freedom of thought for ourselves, we should not deny it to others. Christ's teaching was not followed by many of His professed followers. There have been religious persecutions by nominal Christians. Among some of them, religious toleration has not yet been secured. But Christianity is not responsible for this any more than for other crimes committed by those who disgrace its name.

Till the passing of what is called the *Lex-Loci** Act of 1850, under Lord Dalhousie, any Hindu who became a Christian or Muhammadan was disinherited. As this was manifestly unjust, it was enacted that rights of property should not be affected by loss of caste.

The *Lex-Loci* Act extends only to British India. By the laws of Mysore and Travancore, a Hindu who becomes a Christian is disinherited, and his children are taken from under his care.

When India came directly under the Government of the Queen, the Royal Proclamation, issued November 1, 1858, contained the following :

"Firmly relying Ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, We disclaim alike the right and the desire to impose Our convictions on any of Our subjects. We declare it to be Our Royal will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith or observances; but that all shall alike enjoy the equal and impartial protection of the law: and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the religious belief or worship of any of Our subjects on pain of Our highest displeasure."

Religious toleration is the *law* of India. But although such is the law so far as Government is concerned, Hindus seek to expel as outcastes any of their number who avail themselves of the liberty. A man is not allowed to think for himself; he must act according to the rules of his caste.

We are responsible to God for our religion, and we should be allowed to act as our conscience dictates, if we do no harm to others. Religious intolerance is a great evil. It fosters religious hypocrisy among the educated who know the truth, but, who are unwilling to act up to their convictions of what is right. This is

* 'Law of the Place.'

destructive of nobleness of character. It promotes blind bigotry among the masses, who will not think for themselves, and seek to crush any who differ from them.

There is an Indian saying, *Satyam Jayati*, "Truth conquers." Milton expresses the same idea, "Let Truth and Falsehood grapple: who ever knew Truth put to the worst in free and open encounter."

When Christianity began to spread in Palestine, the rulers of the Jews wished to put to death its missionaries. A wise man among them, "a doctor of the law, held in honour of all the people," gave this excellent advice: "Refrain from these men and let them alone; for if this counsel or this work be of man, it will come to nought: but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." Let this be pondered in India.

Religious Riots.—The Penal Code contains the following section against disturbing a religious assembly:—

"296. Whoever voluntarily causes disturbance to any assembly lawfully engaged in the performance of religious worship or religious ceremonies, shall be punished with imprisonment of either description for a term which may extend to one year, or with fine, or with both."

All are equal in the sight of the law, and their just and equal rights must be maintained. Muhammadans are not permitted to molest or annoy Hindus, and Hindus are not allowed to interfere with Muhammadans in their religious observances.

Bloody riots have often been caused by disputes between the two religionists. Even so late as 1892, Bombay was for three days the scene of furious conflict. Eighty persons were killed and some hundreds were wounded, while mosques and temples were desecrated and ruined. Do such acts result from true religion? Are they acceptable to God? Are they for the good of men?

Disputes now arise chiefly about music. Respectable Hindus and Muhammadans should meet in a friendly way, and come to an agreement on such matters. In any case, the Government will not allow either party to tyrannise over the other. The aggressors will be severely punished.

OFFICE OPEN TO ALL.

Before 1833 only very subordinate offices could be held by Natives of India. In that year, under the administration of Lord William Bentinck, it was provided, by Act of Parliament, "that no Native of the said territories, nor any natural-born subject of her Majesty residing therein, shall, by reason only of his religion,

place of birth, descent, colour, or any of these, be disabled from holding any place, office or employment, under the said Company."

This Act "conveys no pledge of employment to any class, but merely declares that no person shall be subject to a disability on account of the matters stated. Its object was not to ascertain qualification, but to remove disqualification."

The Queen's Proclamation.—The same assurance was given by the Queen's Proclamation of 1858, when the Government of India was transferred from the Company to the Crown:—

"And it is Our further will that, so far as may be, Our subjects, of whatever race or creed, be freely and impartially admitted to offices in Our service, the duties of which they may be qualified, by their education, ability, and integrity duly to discharge."

The proclamation is limited by the words "so far as may be," and the qualifications, "education, ability, and integrity."

Mere ability to pass certain examinations is not all that is necessary. The Queen's Proclamation requires conditions which are often overlooked. Loyalty is an essential qualification. It would be suicidal for any Government to admit men to office who were traitors at heart. After the experience of the Mutiny, Government may well be cautious. If there are incessant attacks upon the English administration and the English character, mere protestations of loyalty are rated at their proper value.

There are certain positions for which Europeans are specially qualified. In disputes between Hindus and Muhammadans, they can less be suspected of partiality. In putting down a riot, on the frontier, in times of danger, they have their advantages. It was Englishmen who gave peace to India after centuries of war and bloodshed; it was they who have introduced the numerous improvements which have been described; and it is important that they should still form, for a time, the backbone of the administration.

On a review of the steps which have been taken, it will be seen that Government has steadily, though with the caution necessary, kept the Queen's Proclamation in view.

The Indian Civil Service.—Until 1853 Members of the Civil Service were appointed by the East India Company. In that year, by Act of Parliament, the system was abolished, and the Service was thrown open to the public competition of all British subjects without distinction of race.

From caste prejudices against sea voyages and the want of adequate preparation, comparatively few Indians have been successful in obtaining appointments by competition. In 1892, the Civil Service contained 939 members, of whom 21 were Indians. Other means have, however, been provided by which they can rise to high office. In 1870, the Governor-General was

empowered to nominate Indians to any of the offices which had hitherto been reserved by law to the members of the Civil Service. In 1880 the number of young men appointed in England was permanently reduced by one-sixth.

In 1889, it was found that about 60 Indians had obtained offices which had previously been reserved for men appointed in England. In the same year, after careful inquiry, two services were constituted—the Civil Service of India, filled up by open competition in England, and a Provincial Service. In the Civil Service the rules are the same for all; in the Provincial Service there are 2,600 higher appointments of which only 30 are held by Europeans. No person, other than a native of India, can be appointed to any post carrying a salary of 200 rupees a month and upwards, without the primary sanction of the Governor-General in Council.

Within comparatively few years, almost the *entire original* jurisdiction of Civil Justice has passed out of the hands of Europeans into those of Indians. In 1891, out of 114,150 appointments carrying an annual salary of over Rs. 100, 97 per cent. were held by Indians.

During the last 20 years the number of Civilians appointed in England has been reduced to one-third. At present there are only 731 civil charges ordinarily, but by no means always, held by members of the Civil Service.

In 1893 a resolution was passed in the House of Commons that examinations for the Civil Service should be held in India as well as in England. Proper notice of it was not given, and it was hastily carried when only a few members were present. Not representing the true feeling of Parliament, it was not recognised either by the Home or the Indian Government.

There are strong reasons why examinations for the Civil Service should at present be confined to England. Macaulay said, "I feel that for the good of India itself, the admission of natives to high office must be effected by slow degrees." If examinations were held in India, the proportion of Europeans would soon be as small as that of Indians is at present. The quality of Indian Civilians would also be lowered. To go to England is some test of enterprise and courage, which may not be possessed by those who have never left their native land before competition.

If proper means are used, Indians, in increasing numbers, will enter the Civil Service. The foolish prejudice against crossing the sea should be given up, and the course of study should be carefully adapted to the requirements of the Service. In 1898 eight Indian candidates were successful.

Cost of Civil Service.—The salaries of civilians seem high to the people of India, where farm labourers receive only two or three annas a day. In England, where similar labourers get ten

times as much, they appear much more moderate. There are many men in England who earn in their own country more than the highest Indian Civilian. There are Indian lawyers whose incomes exceed the salaries of District Judges.

There are serious drawbacks connected with European life in India.* The climate is not so healthy as England, and not a few retire with broken-down constitutions or are cut off in the prime of life. They are separated from wife, children, and friends. Their children cannot be reared in India. To induce able men to come, what are here considered high salaries must be offered. It would be a bad bargain for India to get inferior men on half their pay. Through the fall in the value of silver, salaries, of late years, have been virtually reduced.

There are very erroneous notions about the cost of the Civil Service. There are men so ignorant as to assert that it is the chief cause of Indian poverty. The charge does not exceed two pies per head a month. If every Englishman in the Civil Service left the country and was replaced by an Indian on half the salary, the difference would be only one pie a month, per head. Would this saving benefit the people of India?

EDUCATIONAL PROGRESS.

One of the greatest blessings which the British Government has conferred upon India is its system of popular education. Sir William Hunter says :

“Great as has been the material progress of India during the past century, its emancipation, so far from ignorance, forms a far more splendid memorial of British rule. Truly the people that walked in darkness have seen a great light.”

The remarks of Macaulay, with regard to Europe in the Middle Ages, apply with still greater force to ancient India : “We see the multitudes sunk in brutal ignorance, while the studious few are engaged in acquiring what did not deserve the name of knowledge.” The “nine gems” at the court of Vikramāditya were only like a few stars in the dark night.

In ancient times Brahmans sought to confine learning to themselves. They had schools scattered over India in which Sanskrit was taught. The instruction was oral ; it was said that knowledge gained through books was worthless. The memory was chiefly exercised. The study of Pānini’s Grammar occupied about 12 years. In the towns there were schools where the sons of shopkeepers learned to write and keep accounts.

With regard to the Muhammadan period, Sir William Hunter says :—

“No Mughal emperor ever conceived the idea of giving public

instruction as a State duty to all his subjects. He might raise a marble mosque in honour of God and himself, lavish millions on a favourite lady's tomb, or grant lands to learned men of his own religion; but the task of educating the whole Indian people, rich and poor, of whatever race, or caste, or creed, was never attempted."*

The English in India were, for a long time, so occupied with wars, that nothing could be done for education, except to establish schools at the Presidency towns for European orphans and other children.

In 1765 the East India Company received a grant of the *diwānī* of Bengal from a Muhammadan Government. Persian was then the language of the Courts, as English is at present, and this system was continued for a time. There were no Civil and Criminal Codes. Muhammadan law was explained by *maulavis*, and Hindu law by *pundits*. To provide better Muhammadan lawyers, Warren Hastings, in 1781, established the Calcutta Madrasa, which was followed in 1792 by the Sanskrit College at Benares.

On the renewal of the East India Company's Charter in 1813, a clause was inserted requiring not less than a lakh of rupees to be spent every year in the diffusion of knowledge. It was not, however, till 1823 that a General Committee of Public Instruction was appointed in Bengal. The Sanskrit College at Calcutta was opened in 1824, and the following year the Delhi College, for instruction in Arabic, Persian, and Sanskrit.

The Government grant of a lakh a year was at first nearly all spent in printing books in Sanskrit and Arabic or in teaching them. Although Sanskrit is a noble language, the works written in it were composed many centuries ago, before people had the means of acquiring true knowledge as at present. Hence, although they contain some beautiful poetry and excellent maxims, they also teach "false morality, false history, false philosophy, false physics."† Mount Meru is said to be in the centre of our universe, surrounded by seven seas of salt water, sugar-cane juice, ghi, &c.

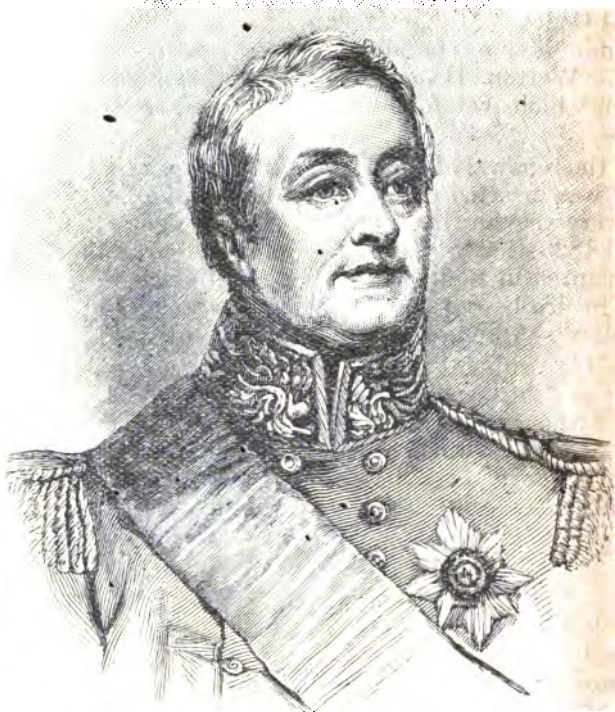
Intelligent Indians were not satisfied with this kind of education, and in 1816, chiefly through the efforts of David Hume, a watchmaker, the Hindu College was opened in Calcutta, in which instruction was given in English. Dr. Alexander Duff, who landed in India in 1830, felt the great value of English, and gave it a leading place in the Missionary Institution which he established. He held that English was "the best and amplest channel for speedily letting in the full stream of European knowledge on the minds of those who were destined to influence and direct the

* *England's Work in India*, pp. 113-114.

† Sir H. S. Maine, Convocation Address.

national intellect and heart of India." Macaulay adopted the views of Dr. Duff with regard to English, and explained them in a very able Minute. He said that the English language contained

"Full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to expand the intellect of man. Whoever knows that language, has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations."



LORD WILLIAM BENTINCK.

Lord William Bentinck recognised this, and a Resolution was passed, giving a great impulse to English education. At the same time, it was allowed that elementary education should be in the vernacular languages. Students also who learn English should be able to write their own language with correctness and elegance.

Schools were gradually established; but the Despatch of Sir Charles Wood in 1854 marks the chief epoch in Indian Education. A Department of Public Instruction was organized in every Province, under a Director, with a staff of Inspectors.

In 1857, amid the tumult of the Mutiny, the Universities of Calcutta, Madras, and Bombay were founded, to which the Allahabad and Punjab Universities were afterwards added.

The following statement shows the progress of education in British India:

Year.	No. of Institutions.	No. of Pupils.
1855-56	25,620	396,047
1870-71	41,622	1,016,422
1881-82	94,089	2,451,989
1891-92	141,793	3,856,821
1899-00	150,569	4,462,844

A short account will now be given of the Schools and Colleges.

Primary Schools.—These are intended to give an elementary education to the masses, through the vernacular, in such subjects as will best fit them for their position in life. The standards vary somewhat in different provinces. In 1900, schools of this class contained about $3\frac{1}{4}$ millions of pupils.

Secondary Schools.—English is generally included in the list of studies. Many of them are called High Schools, and teach up to the Matriculation Standard of the Universities. In 1900, they had about six lakhs of pupils.

Arts Colleges, English.—The Elphinstone College, Bombay, was established in 1827 as the Elphinstone Institution; in 1856, it became a College. The Madras Presidency College originated in a High School, established in 1841; in 1855, it was constituted a College. The Calcutta Presidency College was established in 1855. In 1900, there were 133 Arts Colleges in India, attended by 15,757 students.

Technical Education.—By this is meant instruction in some profession or industry—not a general education.

Medical Colleges, as already mentioned, were founded in 1835. These were followed by *Engineering Colleges*, to raise up men qualified to take part in the great public works which had been undertaken. The Thomason Civil Engineering College, founded in 1847 at Rurki, near the commencement of the Ganges Canal, has been especially useful in this respect.

Schools of Art have been established in different parts of the country. Though not all taught in one school, instruction is given in drawing, painting, engraving, lithography, modelling, carving in wood and ivory, weaving, pottery, glass-making, metal work, &c. Some books have been beautifully illustrated in Calcutta, and excellent maps produced. One of the best Schools of Art is in a Native State, at Jeypore, Rajputana.

Industrial Schools, of various kinds, for teaching trades have been established, and a beginning has been made in *Commercial Schools*, to prepare students for merchants' offices.

INDIA'S EDUCATIONAL NEEDS.

EXTENSION AND IMPROVEMENTS REQUIRED.

At present only three per hundred of the male population and one in six hundred of the female population is under instruction. The need of *extension* in education is therefore fully evident.

It is cheerfully allowed that, even at present, education has done and is doing much good. The ability to read and write has been conferred, general intelligence has been promoted, the moral standard has been raised, and Government has been provided with officers much superior in several respects to their predecessors.

The question is not, whether education is now doing a great amount of good, but **Is it doing what it ought? Are there defects to be corrected? Are there wants to be supplied?**

Some of the changes that are necessary may be stated.

1. **Greater adaptation to India.**—Sir John Strachey referring to Indian Colleges, says:

"These institutions give, in the English language, a more or less good imitation of the purely scholastic part of an ordinary English education, but the young men of India learn in them almost nothing about their own country, or about the Government under which they live, and, least of all, are they taught to be good and loyal citizens."*

The *Times* says in an editorial:—

"There has been more zeal than wisdom, more eagerness to imitate English models than to give the education really needed by the Natives." (August 31st, 1897.)

The same want of adaptation is seen in female education in another form. Years ago Pundit Sivanath Sastri made the following complaint regarding female education in Bengal:—

"There is another evil from which these schools suffer. Nobody seems to have spent a particle of thought on the system of education to be followed in these schools. In the absence of thoughtful guidance, the system pursued in boys' schools is blindly followed; and much that is useless to the girls is taught at the neglect of subjects that would be more profitable to these feminine learners."

Macaulay says that the "relief of man's estate" was the end which Bacon professed to himself. Has this been kept in view by the University authorities? Or, up in the serene heights of literature and science, have they given little heed to the many millions below, often sore bested in the battle of life?

* *India*, pp. 214, 215.

2. **A well-devised system of Agricultural Education.**—As a class, the ryots are grossly ignorant. Developing their intelligence lies at the root of improvement, and would render their labours more productive.

At present the course of instruction in country schools is very much the same as in town schools, so that the complaint is still largely applicable: "Our present system of education tends to give native youth a taste for a town rather than a country life—the very thing which ought not to be done."

One or two Agricultural Text-Books have already been prepared: but a well devised course of instruction is required, specially adapted to the wants of ryots.

3. **A Commercial Side in High Schools.**—Some students wish to take University degrees; others expect only to become clerks. The same training is not suitable for both. The latter require special attention to handwriting, ordinary and short-hand, accounts, book-keeping, &c.

Japan is ahead of India in this respect. Separate Commercial Schools have been established in which thorough instruction is given. The students are also taught "that uprightness and just dealing are absolutely necessary to the building up of a permanently successful business." Their example might well be followed in India. Calcutta, Bombay, and Madras should certainly have well-equipped Commercial Schools.

4. **Industrial and Technical Education.**—Developed manufactures to lessen the pressure on the land are one of India's greatest needs.

The attempts in India at Technical Education have hitherto had only a partial success. As Lord Curzon said in his Simla speech, referring to the Art Schools:

"Where with great labour a boy is taught carving, or pottery, or sculpture or some other art industry, and then when he has got his diploma he cheerfully drops his art, and accepts a modest billet in the service of Government."

Instead of this,

"We must turn them into practical places where a boy does not merely pick up a smattering of an art or an industry for which he has no care, but where he acquires a training for a professional career."

As a guide there ought to be a minute INDUSTRIAL SURVEY of India to see where particular industries can best be developed. Years of careful observation and experience will be required before the wants of the country can be met in this respect.

5. **Moral Instruction.**—Under this should be included the great truths of Natural Religion.

Dr. Martin, late Director of Public Instruction, Bengal, says in his last Report :

"The more one thinks of the present situation, the more one feels impressed with the truth of the conclusion that the policy of religious neutrality has been carried too far ; that the present system of Godless training has been more destructive than constructive in its effect. It is sad that while the bare materialism and freethinking of the West have dispelled a mass of ignorance and superstition, they have at the same time created a feeling of scepticism and a spirit of utter irreverence which is sapping the very foundation of the moral side of a student's character. It is for this reason that some sort of religious instruction has been advocated, not, of course, of a sectarian character, but on the line of universal truths, with a cardinal idea of a Supreme Being controlling and regulating all our thoughts and actions."

It would be a valuable safeguard to the youth of India, if, before entering upon the battle of life, they had studied a manual warning them against the dangers to which they would be exposed, and setting before them lofty examples of virtue and self-sacrifice.

In addition to lessons in *prose, poetry and music*, afford most valuable means for imparting moral instruction.

Outside the home circle, there is probably no power which affects the morality of children so much as songs and verse set to pleasing tunes.

Music is now recognised in the Educational Code of every enlightened nation in Europe and America, and it will gradually take a similar position in India.

To facilitate the introduction of such teaching, two small collections of SONGS FOR GOVERNMENT SCHOOLS IN INDIA,* have been published. As far as materials are available and the principle of religious neutrality permits, an effort has been made to insert the songs which seem best suited to promote the moral elevation of India.

There are also editions with Hymns for Christian Schools.

How to promote Educational Reform.—This is so important that it should be kept continually in view by educated Indians. By conversation, by addresses, through the pen ; as Municipal authorities, as members of the National Congress, its cause should be advocated.

Home Education.—Every educated man should especially see that every member of his family of a proper age is educated. Special pains should be taken with his wife if she is not able to read. Her instruction will bear rich fruit in the family. It may be objected that she is unwilling to be taught. This difficulty can be overcome by loving perseverance on the part of the husband.

* SONGS, JUNIOR DIVISION. Royal 32mo. 64 pp. ½ An.
SONGS, SENIOR DIVISION. Royal 32mo. 108 pp. 1 An.

LITERARY PROGRESS.

The Printing Press.—This wonderful invention, which, perhaps more than any other, has contributed to the wide diffusion of knowledge, will first be briefly noticed.



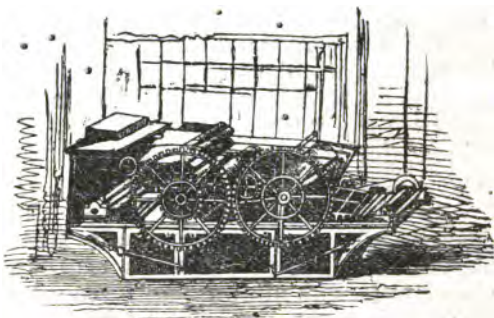
ORIGINAL PRINTING PRESS.

Printing, by means of letters cut on wooden blocks, was known in China about the beginning of the tenth century of the Christian era. A similar plan was first adopted in Europe. The credit of having invented movable types belongs to John Gutenberg about 1408 A.D. The presses were at first made of wood, and worked by a screw. The first iron press was made

in 1801. Printing machines moved by steam, were afterwards invented. Some machines will print 12,000 or more sheets in one hour.

The price of books has thus been greatly reduced, and they are placed within the reach of many to whom they would otherwise be inaccessible.

Men of pre-eminent genius, like Homer, Shakespeare, and Kalidasa, appear at only distant intervals in the world's history. Such men are "born, not made." Very much, however, may be done by a general system of education to develop literary gifts where they exist. Men who do not possess them in a very high degree, may yet do great good by their labours.



PRINTING MACHINE.

Sir William Hunter gives the following glowing picture of

the literary progress which has followed the spread of education in India:

"The result (of education) has been a revival of letters such as the world has never seen. On the 31st March, 1818, the Serampur missionaries issued the first newspaper ever printed in a native language of India. The vernacular journals now exceed 230 in number, and are devoured every week by half a million readers. In 1878, 5,000 books were published in India, besides a vast importation of literature from England. Of this mass of printed matter, only 500 were translations, the remaining 4,500 being original works. The Indian intellect is marching forth in many directions, rejoicing in its new strength. More copies of books of poetry, philosophy, law, and religion issue every year from the press of British India, than the whole manuscripts compiled during any century of native rule." *

The principal classes of literature will be briefly noticed.

NEWSPAPERS.

In Russia the Press is under strict censorship. Nothing can be published without the approval of Government. Newspapers sometimes appear with blanks, where articles have been struck out; foreign newspapers entering the country are examined, and passages considered objectionable are smeared over with printer's ink. In India any one may write or print whatever he pleases without asking permission of any authority. If, however, he slanders any person or otherwise offend against the law, he is liable to be proceeded against and punished.

Origin.—The newspaper press in India dates from comparatively very recent times. During the Hindu and Muhammadan periods, news could be obtained only through private correspondence. *Hicky's Gazette*, which appeared in Calcutta in 1782, was the first newspaper published in India. The *Samachar Darpan*, the first vernacular periodical, was commenced in 1822 by the Serampore Missionaries. When in 1835, Sir Charles Metcalfe abolished the "Press Regulations," there were only six Native papers, and these in no way political. In 1901 there were 655 newspapers published in India.

English Papers conducted by Indians.—The English language is becoming more and more the medium of communication between the different nations of India. It is one of the most powerful factors in unifying the country.

As might be expected, Indian editors vary much in character and ability. In a Convocation Address, Mr. Ilbert acknowledged the patient industry in mastering the details of the subjects with which he undertook to deal, the fairness, breadth and moderation of the late Hon. Kristo Das Pal. While there are some Indian

* *England's Work in India*, pp. 44-45.

journals conducted in the same spirit, there are many more in which the qualities commended by Mr. Ilbert are only conspicuous by their absence. Mr. Allan Arthur, Chairman of the Calcutta Chamber of Commerce, said that the people "are being educated by some of the native papers to see nothing good in the present administration of the country, and everything that is bad in the members of the ruling race."

3. **Vernacular Press.**—Papers in Indian languages are much less under the restraint of enlightened public opinion. Some of them are ably conducted and in a right spirit, but it is otherwise with many.

The *Indian Mirror*, in 1874, thus described the character of the Vernacular Press:—

"Any one who will go through the weekly reports on the Native papers cannot help thinking that in the current vocabulary of our contemporaries, education means the loss of respect for the Government; public spirit is synonymous with empty bluster; patriotism is hatred of Englishmen, and impartiality is gross abuse."

Bengalis may regard with complacency attacks upon Europeans and the British Government, without considering that their sons are being taught a lesson which will be turned against themselves. Mr. Arthur says:—

"In the interests of the youth of India a healthier tone and a more moderate style of criticism might, with advantage, be cultivated by the editors of some native papers, who cannot fail to be, to a certain extent, the leaders of native public opinion."

The respect for parents and superiors, a conspicuous Indian virtue, is in danger of being lost.

Duty of Indian Editors.—The remarks of Lord Napier, addressed to the graduates of the Madras University, apply with peculiar force to Indian Editors:—

"Remember, Gentlemen, that you, the adopted children of European civilization, are the interpreters between the stranger and the Indian, between the Government and the subject, between the great and the small, between the strong and the weak; that you walk armed with a twofold knowledge between two nations that do not know each other, that cannot know each other except through you. Will you carry a faithful or a deceitful message? If you are the ingenuous and careful representatives of England's good-will to India and of India's claims on England, then you will put your talent to a noble use. If, in the other hand, you hesitate, misconstrue and conceal, if you show the Government in false colours to the country and the country in false colours to the Government, then you do a double wrong, a wrong to England and a wrong to India. You widen what you ought to close, you alienate where you ought to reconcile, you continue distrust and perpetuate misconception, where it is your mission to spread mutual confidence and mutual light. I charge you to lay this feature in your

position particularly to heart. Be true Englishmen to Indians—be true Indians to Englishmen, with rectitude and single-mindedness as becomes faithful interpreters.”

• Government will consider suggestions offered in a moderate tone, while papers containing abuse are treated with contempt.

PERIODICALS.

Articles in Magazines are not so hurriedly written as in the case of newspapers, and more space can be devoted to the thorough examination of a subject. There are Periodicals conducted by Europeans like the *Calcutta Review*, but the main object of the very brief sketch is to notice Indian publications.

Most provinces in India have their Periodicals, but at present, so far as English is concerned, Madras seems to take the lead by its monthly and quarterly Reviews in English. The *Madras Indian Ladies' Magazine* deserves special mention, both for the neatness of its get-up and the excellence of its contents. Bombay has lately come to the front by its high class, *East and West*, edited by Mr. B. M. Malabari.

GENERAL LITERATURE IN ENGLISH.

For vigorous English and general ability, a high place must be awarded to Rajendralala Mitra's *Indo-Aryans*. The Rev. Lal Behari Day was noted for the excellence of his English style. In poetry Toru Dutt stands conspicuous. Among more recent writers may be especially mentioned Mr. R. C. Dutt, from whose *History of Civilization in Ancient India*, several quotations have been made. Its continuation, *Hindu Civilization during British Rule*, by Pramatha Nath Bose also deserves notice. Pratapa Chandra Ray, by his translation of the *Mahābhārata*, and Manmatha Nath Dutt by his translations of the *Rāmāyana*, *Bhagavad* and other *Purānas*, have done much to make known the ancient literature of India.

In the Western Presidency probably the three most conspicuous writers are the late Hon. M. G. Ranade, author of *Essays on India Finance*, Dr. R. G. Bhandarkar, whose writings are on the level of the best Western Oriental scholarship, and Mr. B. M. Malabari, author of *Gujarat and the Gujaratis*, &c.

In South India, Professor Satthianadhan and his gifted wives occupy the foremost place. Mr. Venkata Subba Row's *Kamala's Letters to her Husband* displays considerable talent.

VERNACULAR LITERATURE.

In vernacular literature, Bengal is far ahead of any other province of India. Bengali prose may be said to commence with the days of Rammohan Roy; the progress since his time has

been remarkable. The pedantic language of former days has been abandoned; the style at present is a mixture of English and Sanskrit, but the words are, as far as possible, borrowed from the latter. In poetry, English forms and metres, such as the sonnet, Alexandrine and blank verse, have been introduced with success.

Among the great masters of Bengali prose, now departed, may be named Pundit Iswar, Chandra Vidyasagar, Akshay Kumar Dutt, and Bankim Chandra Chatterjee. The greatest poet of modern Bengal was Michael Madhu Sudan Dutt, author of the epic poem *Meghanadabadha* (the fall of Meghanada).

Every style of literature is represented. Living authors are too numerous to mention; but an exception may be made in the case of Miss Sarola Ghosal, B.A., editor of the monthly *Bhārata*.*

More or less has been done in the other vernaculars of India; but they are backward compared with Bengali.

Between 1890-91 and 1899-00 the following increases are reported:

Printing Presses.	Newspapers.	Periodicals.	English Publications.	Vernacular.
1890-91 1,484	547	330	664	6,395
1899-00 2,153	675	465	1,164	6,724

SCIENCE.

With some important exceptions, as grammar and mathematics, the science of ancient India consisted of wild baseless speculations. Mount Meru was in the centre of our universe, surrounded by seven seas; eclipses were caused by Rāhu and Ketu seeking to seize the moon; one hundred arteries proceeded from the heart, &c. The more a man read, the more he had his head stuffed full of errors.

The great advance made is that the age of speculation has been replaced by that of observation. Professor Bose, by his brilliant discoveries, has acquired a world-wide reputation, and has been received with honour by European scientists. In Chemistry Dr. R. C. Ray has distinguished himself.

The roll of Indian scientists will gradually increase, and important additions will be made to the knowledge of the world. Mr. Tata's Institution will contribute greatly to this desirable end.

SOCIAL REFORM.

This is of far more importance than political reform, though the labourers in the cause are few. Mr. Rees, at a meeting in London, called them a "microscopic minority." At the

* Abridged from a paper on *Modern Bengali Literature*. *Indian Review*, June, 1902.

Cocanada Social Conference, the President, Rao Bahadur K. Viresalingam Puntulu, explained the cause of this:

"The reason for the smallness of workers in the social reform cause is obvious. Social reform always involves some sort of self-sacrifice, whereas politics cost a man nothing more than words except in the case of those who have devoted time and money to the cause. The louder a man decries the Government, the more he passes for a patriot. There he loses nothing but gains something—cheap patriotism. Workers in politics are cheered and encouraged by those for whom they work. But workers in the social reform cause are ridiculed and abused even by those for whose well-being they labour."

The Hon. Mr. Justice Chandravarkar thus well replied to the taunt that Social Reformers are a "microscopic minority:"

"'Microscopic minorities,' which Mr. Rees was fond of ridiculing whenever he spoke, are, after all, not the light things that he thought. All real good has come from 'microscopic minorities.'"

Mr. Viresalingam thus points out the inconsistency of those who cry out for political reform and are silent on social reform:

"How can we clamour for self-Government when we are not willing to grant the blessings of higher education to our own women? How can we ask the Government to remove our disabilities when we are not prepared to remove the disabilities of the oppressed classes of our own society? To show that we really deserve the political concessions we demand, let us show our earnest desire to improve our society and to remove the disabilities from which the oppressed classes of our society suffer. How can we, with consistency, be liberal in politics and conservative in social matters? What we demand for social reform is nothing more than mere justice to our women and lower classes, fair-play to all classes of persons, alleviation of suffering, removal of unnecessary obstacles, sympathy for all and love of country—the very demands which we constantly make in political matters. Unless we cultivate feelings of justice, fair-play, compassion and love, we cannot be disinterested workers either in political or in social concerns."

Mr. Viresalingam thus notices some of the excuses for doing nothing, floating like dead fish along the stream:

"There has arisen another class of critics who pose themselves as friends of social reform, but disapprove of the methods adopted by the present-day reformers. Numerous are the modes of work which these friends propose. When a reform is in the preliminary stage of delivering lectures and making agitation in favour of certain reforms which he advocates, they call him a lip-reformer and fame-hunter. When he reduces his profession to action and becomes a practical reformer, they call him a revolutionary headlong firebrand, unfit to work in a quiet manner. One critic advises us to leave everything to time as if time is a living active agent to do or undo things. Mere time can do nothing, but it is individuals that must do every thing. Another critic advises us to work on 'national lines.' Nobody can say what these national lines exactly are. Man is a rational creature, and he must do things

only in a manly and rational way. Take for example some reform, say widow marriage. What are the national lines by which that reform can be brought about? Any number of quotations from the *Vedas* and *Sastras* does not in the least help the reformer to bring about even a single widow marriage. If he wants to effect practical reform, he must bring in reason to his help and appeal to the feelings of reasonable men, enumerating the numerous evils and miseries to which young widows are unjustly subjected. Reason can accomplish in one week what the so-called national lines cannot effect in a year. They may say this is a violent measure. Yes. Violent maladies require violent remedies. Let this pass. Take the case of sea voyage or marriage after puberty. Do your national lines help the reformer in these reforms? A third critic proposes to us to work on the lines of 'least resistance,' calling the present mode of working rash and hasty, and accusing us of doing more harm than good to the cause of social reform by going ahead of, instead of moving with the times. 'Working on the lines of least resistance' 'and moving with the times' are no doubt excellent and high-sounding phrases, but to my mind they convey no other meaning than this—*Be idle and do nothing*. To move with society or the times means to move in the old superstitious ways. Unless one goes ahead of society and sets a brilliant example to it, there can be no progress—no onward march. If a daring man first sets an example, others will follow him one by one. No reform is ever achieved in this world by men who are afraid of going ahead and can only move with society. There is a wrong impression prevalent among most men that a man can do more useful work by staying in society than by going out of it. Working by staying in society comes to saying this,—'I cannot persuade you to adopt my ways of reform, and I will therefore conform to your superstitious ways, giving up my ideals.' Do not think that a man going out of society by acting up to his convictions loses his influence over it. It is only such daring men that achieve any reform worth the name."

The principal measures to which Indian Social Reformers have directed attention will be noticed in turn.

Enforced Widowhood.—India differs from all countries in the world in the number of its widows. Nearly every fifth female in the country is a widow, while only one in twenty of the males is a widow. In South India every third Brahman woman is a widow. There are two causes of this: early marriage and the strong feeling among certain castes against widow marriage.

In 1856, Lord Canning, in spite of opposition, legalized the marriage of Hindu widows. It has proved largely a dead letter. Hindu opinion has proved too strong for the law, and the sad lot of widows remains unchanged.

The few widow marriages which have taken place were largely brought about by money being contributed by the leaders of the movement towards the heavy marriage expenses. Latterly, some men in good position have married their widowed daughters. This is a hopeful sign.

The cruel treatment of widows is the foulest blot upon the Hindu character. They can no longer be burnt alive, but their lives are embittered in many ways. By lectures, tracts, and conversation, efforts should be made to enlighten Indian opinion on the subject.

Early Marriage.—In most countries of the world, men do not marry till they are able to support a wife; but in India mere children are often thus united. The first marriage is properly a betrothal, a contract to marry at a future time. Practically, however, it has the force of marriage, for if the boy-husband dies, the infant wife is condemned to perpetual widowhood.

In the times of the Vedas early marriage did not prevail: the injurious custom arose afterwards.

1. *Early Marriage hinders female education.*—Hindu girls are bright, and often get on well at school; but when they could learn most, marriage intervenes, and school must be left.

2. *Early Marriages lead to weak and sickly children.*—As is the mother, so is the child. A girl of twelve is not so strong as a woman of twenty, and to bear children early weakens her for life. In Calcutta, out of every ten children born, four die during the first year.

3. *The large proportion of widows in India is largely due to early marriage.*

4. *Early Marriages lead in some cases to frightful cruelty.*—Some years ago the English public in India was struck with horror at the death of poor Phulmani, a child-wife of ten years of age. Married to a husband thirty years of age, one night frightful screams were heard, and a pool of blood was found below her bed.

In 1870 Keshub Chunder Sen obtained the opinions of some of the first medical men in India with regard to the marriageable age. Mr. B. M. Malabari of Bombay devoted some of the best years of his life to the important questions of "Early Marriage and Enforced Widowhood." He collected a body of valuable evidence; showing the evils of the systems, and urging reform.

Lord Lansdowne, when Governor-General, raised the age of consent to twelve years. In Rajputana it has been agreed that boys and girls should not be married before the ages of 18 and 14 respectively.

Curtailment of Marriage Expenses.—It has already been shown that this is our great cause of Indian poverty.

Rajputana has taken the lead in this reform. Stringent rules have been laid down forbidding expenditure beyond certain limits. A similar movement is taking place in other parts of the country.

Temperance Reform.—In ancient times drunkenness prevailed to a large extent in India. Pulastya, an old writer, mentions twelve principal kinds of liquor, besides Soma beer. Buddha saw

the evils of intemperance, and one of his first commands, binding upon all, is not to taste intoxicating liquors. This had a considerable effect in promoting temperance. Afterwards, by the laws of Manu, twice-born men were forbidden, under severe penalties, to use strong drink. Drunkenness has always prevailed in India among certain classes; but, as a nation, the people have been temperate for many centuries.



MR. B. M. MALABARI.

It is deeply to be regretted that, of late years, drinking habits have been acquired by some educated Hindus, whose forefathers never touched intoxicating liquors. This is largely attributable to European example.

Happily there is a strong movement in England in favour of temperance reform. Numerous Societies have been established, the members of which pledge themselves not to use intoxicating liquors. Associations of this kind for the young are called "Bands of Hope." In the United Kingdom they now number upwards of two millions of members.

Indians are earnestly advised to adhere to the temperate habits of their forefathers. They should resolve not to use intoxicating drinks.



MR. W. S. CAINE.

They should also try to induce others to follow their example. Temperance reform should be promoted in India as well as in England. Mr. W. S. Caine, a zealous friend of the cause, has visited this country more than once on its behalf, and a number of Societies have been formed which should be heartily supported. Municipal Commissioners and others should seek to reduce, as far as possible, the number of arrack and opium shops.

Purity Reform.—From Vedic times India has had its dancing girls, who were also prostitutes. The Apsarases, whose embraces were open to all, are said to have been produced at the churning of the milk sea, and were afterwards attached to Indra's heaven. When Krishna went with his sons and wives to Prabhāsa, in addition to the thousands of prostitutes who went with them, according to the Harivamsa, he sent for the Apsarases.

Dancing girls, who are prostitutes, are attached to many Hindu temples. It was the same in ancient Europe when its religion resembled that of modern India. The temple of Venus at Corinth had more than a thousand prostitutes connected with it, called by a name equal to *deva-dasi*, 'servants of the goddess.' All this went on for centuries. The indignant words of Bishop Lightfoot, applied to ancient Greece, refer equally in India:

"Imagine, if you can, this licensed shamelessness, this consecrated profligacy, carried on under the sanction of religion, and in the full blaze of publicity, while statesmen and patriots, philosophers and men of letters looked on unconcerned, not uttering one word and not raising one finger to put it down."

There are temples and temple cars in India with most indecent sculptures. The Penal Code, while threatening private parties with punishment for obscene pictures, &c., had to make the following exception:

"This section does not extend to any representation sculptured, engraved, painted or otherwise represented on or in any temple or on any car used for the conveyance of idols, or kept or used for any religious purpose."

Happily a higher moral tone is gaining ground. It is specially directed against nautch women and the dancing girls connected with temples. An innovation in Bengal is strongly condemned—the employment of prostitutes as actresses in some theatres.

Among other measures to promote purity it is recommended to compel registration of adoption before maturity of girls born to or brought up by dancing girls and prostitutes.

Removal of Restrictions on Foreign Travel.—One of the devices of the Brahmans to retain the people in subjection was to forbid foreign travel. Hindus are taught to regard all foreigners as “impure Mlechhas,” “born without the precincts of the excellent land of India; in their country the twice-born must not even temporarily dwell.”

This is one cause of Indian poverty. England is now one of the richest countries in the world. A great cause of this is her commerce. Every sea is traversed by her ships; her merchants are to be found in every land where wealth can be gained.

The Parsis, in proportion to their numbers, are the richest Indian community. This is largely owing to their foreign commerce.

Some progress has already been made, and the recent visit to England of so many chiefs and leading men should tend in the same direction.

Educated men who go to England should refuse to swallow “penitential pills” on their return.

Caste.—This is the crowning device of the Brahmans; the monster social evil of India.

It is granted that caste has some advantages. It promotes a stationary semi-civilisation. It binds together men of the same class; it promotes cleanliness; and it is a check, in certain directions, on moral conduct. But these are far more than counterbalanced by its pernicious effects. The opinions of competent witnesses will be given on this point.

Mr. R. C. Dutt says, “The caste system threw an indelible stain on the criminal law of India.” It is based on injustice and fraud.

Sir H. S. Maine, one of the ablest Europeans that ever came to India, in his *Ancient Law*, describes caste as “*the most disastrous and blighting of human institutions.*”

The following are the heads of a lecture by Pandit Sivanath Sastri on Caste :—

- (1) It has produced disunion and discord.
- (2) It has made honest manual labour contemptible in this country.
- (3) It has checked internal and external commerce.
- (4) It has brought on physical degeneracy by confining marriage within narrow circles.
- (5) It has been a source of conservatism in everything.

(6) It has suppressed the development of individuality and independence of character.

(7) It has helped in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, &c.

(8) It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied these opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

(9) It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny.

Dr. Bhandarkar says :

"Pride and other feelings that divide men from men have had full swing in the history of India, and sympathy or fellow-feeling has been confined to the narrowest possible sphere."*

Principal Caird says of caste :

"Instead of breaking down artificial barriers, waging war with false separations, softening divisions and undermining class hatreds and antipathies, religion becomes itself the very consecration of them."

Mr. Sherring says :

"Each caste, down to the lowest, is eaten up with self-satisfaction and self-admiration. Indeed, it is a notorious fact that the most debased castes yield to none in the punctilious strictness with which they observe caste prejudices and carry out caste regulations."

Some progress has been made in breaking down the barriers of caste. The British Government has contributed to this by allowing the so-called low castes to give evidence in courts like others instead of standing and shouting outside. All castes are admitted into public schools, and by the Queen's proclamation are equally eligible for office. Railways have had a marked influence by compelling all castes to sit together.

The following reforms should be kept in view :—

Sub-divisions of the same caste should interdine and intermarry.—It is not desirable, as a rule, for persons widely dissimilar in social position and tastes to marry; but that does not apply to the numerous sections of the same caste. This is the first step.

Educated men of the same social standing should eat together and their families should intermarry.—This would be the second step in advance.

The great caste rod of terror is the prohibition of marriage. Hindus feel bound to marry their children, and if outcasted, this is impossible according to their ideas. There are now so many educated and intelligent Hindus in the great cities of India, that they outnumber several of the subdivisions that confine intermarriage to themselves. A greater choice of marriage would thus

be permitted, while there would also be a greater similarity of tastes and greater happiness. Early marriage would not be necessary, and girls might be properly educated.

It has been proposed that a union of this kind should be formed among educated men, who would bind themselves to intermarry their children. If this were done, it would give a great impulse to the movement throughout India.

Indian Social Reformers.—Though a small band, a “microscopic minority,” they include some of India’s noblest sons. Messrs. Malabari and Viresalingam have already been noticed. Pandit Iswara Chandra Vidyasagar made great efforts to promote widow re-marriage in Bengal. Latterly he was discouraged by the apparent fruitlessness of his appeals to the Sastras, justice, and mercy. “Custom,” he said, “is the supreme ruler in this country.” The Brahmos have done much to promote social reform among their own members, but Bengal lags behind.

The Western Presidency has taken the foremost place in the cause of social reform. The late lamented Mr. Justice Ranade devoted much of his life to this object. He has found a worthy successor in the Hon. Mr. Justice Chandravarkar. Dr. R. G. Bhandarkar has also rendered excellent service.

The Indian Social Reformer has done much to enlighten public opinion. Mr. C. Y. Chintamani, of Madras, has aided greatly the cause by the publication of *Indian Social Reform*,—a collection of Essays, Addresses, and Speeches on the subject.* Mr. Chintamani acknowledges that he was able to issue the volume through the liberality of Mr. K. Venkanna Pantulu, First Grade Pleader, Vizianagram.

While the Social Conferences should be continued, the subject should be kept in view during the whole year, and its promotion should be sought in every possible way.

It may seem quixotic for a “microscopic minority” to attempt to change the social customs of nearly three hundred millions,—customs which have been gathering strength for the last three thousand years. They have, however, *right* on their side, and, long as may be the struggle, they will triumph in the end. Meanwhile let them

“Learn to labour and to wait.”

RELIGIOUS PROGRESS.

Religion, a most powerful Influence.—Carlyle says: “Of a man or of a nation we inquire first of all: What religion they had? Answering this question is giving us the soul of the history of the man or of the nation. The thoughts they had were the

parents of the actions they did; their feelings were the parents of their thoughts: it was the unseen and spiritual in them that determined the outward and the actual; their religion, as I say, was the great fact about them."

A well-known Indian proverb expresses the influence of religion: *Yatah Devah, tatha bhaktah*, As is the God, so is the worshipper. "Show me your gods," said an old writer, "and I will show you your men."

"Without an exception, the character of every nation and tribe of the human family has been formed and modified, in a degree, by the character attributed to their gods."

No people, perhaps, have been more religious, according to their belief, than the Hindus.

Religious Reform needed in India.—It must be confessed that the great mass of the Hindus do not admit this. They are perfectly satisfied with their religion, and think it the best in the world. The Vedas are eternal, and given from the mouth of Brahma; any change would be for the worse. There are even educated men who regard Hinduism as a "monument of ancient wisdom," a "marvellously consistent and perfect system," "inferior in respect to the purity and practical character of its sacred truths to no other religion in the world."

India is peopled by more than a hundred different nations. Hinduism is a mixture of all the creeds of such as are willing to acknowledge the supremacy of the Brahmans and adopt caste rules. The late Mr. Chentsal Rao, of Madras, thus points out the erroneousness of the idea that the Hindus have only one religion:—

"There are quite as great differences between the forms of belief grouped under the term 'Hindu Religion' as there are between any of the principal religions of the world. Some of the doctrines of the Hindu religion are theistic, some atheistic, and some pantheistic. In short, Hinduism is an encyclopædia of religions."

It admits every form of religious faith and practice—from a pure speculative atheism to the debased forms of demon and fetish worship which prevail among the lower classes.

European Opinions of Hinduism.—Missionaries may be considered prejudiced witnesses. The opinions may be quoted of two Europeans, of conspicuous ability, unconnected with Missions.

Macaulay thus described Hinduism in his speech in Parliament on the gates of Somnath:

"The great majority of the population of India consist of idolaters, blindly attached to doctrines and rites which, considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth; and with this absurd mythology is

bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of Paganism more favourable to art than to science. Through the whole Hindū Pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous, and grotesque, and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple, as much the ministers of the gods as the priests. Crimes against life, crimes against property, are not only permitted but enjoined, by this odious theology. But for our interference human victims would still be offered to the Ganges, and the widow would still be laid on the pile with the corpse of her husband, and burned alive by her own children. "It is by the command and under the special protection of one of the most powerful goddesses that the Thugs join themselves to the unsuspecting travellers, make friends with him, slip the noose round his neck, plunge their knives into his eyes, hide him in the earth, and divide his money and baggage."

Sir Alfred Lyall thus describes Hinduism and the gods now generally worshipped in India :

"A mere troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."

"A tangled jungle of disorderly superstitions ; ghosts and demons, demigods and deified saints ; household gods, tribal gods, local gods, universal gods ; with the countless shrines and temples, and the din of their discordant rites ; deities who abhor a fly's death, those who delight still in human victims, and those who would not either sacrifice or make offerings."*

Such is the religion of the masses, although there are sections holding Vedāntic opinions, or altogether indifferent to religion.

It is satisfactory, however, that Sir Alfred Lyall anticipates that India will probably enter upon a rapid course of religious reform :

"It is not easy to conceive any more interesting subject for historical speculation than the probable effect upon India, and consequently upon the civilisation of all Asia, of the English dominion ; for though it would be most presumptuous to attempt any prediction as to the nature or bent of India's religious future, yet we may look forward to a wide and rapid transformation in two or three generations, if England's rule only be as durable as it has every appearance of being. It seems possible that the old gods of Hinduism will die in these new elements of intellectual light and air as quickly as a net-full of fish lifted up out of the water ; that the alteration in the religious needs of such an intellectual people as the Hindus, which will have been caused by a change in their circumstances, will make it impossible for them to find in their new world a place for their ancient deities. Their primitive forms will

* *Asiatic Studies*, Vol. I., pp. 2, 3.

fade and disappear silently, as witchcraft vanished from Europe, and as all such delusions become gradually extinguished. In the movement itself there is nothing new, but in India it promises to go on with speed and intensity unprecedented; for she has been taken in tow by Europe, where we are now going forward with steam at high pressure." Pp. 299, 300.

Past history makes it certain that the demonism and polytheism of India will give place to monotheism. About two thousand years ago belief in monotheism was confined, with individual exceptions, to one small nation—the Jews. It is now accepted by the whole civilised world. The gods of many lands have passed away in succession. Principal Cairns says:

"The classic Paganism, Greek and Roman, the Syrian, Egyptian, and North African, the Druidic, and ultimately the Teutonic have all fallen to rise no more; and at this moment there is not on the face of the earth a single worshipper of 'the great goddess Diana' or 'the image that fell down from Jupiter,' of Baal or Dagon, of Isis or Serapis, of Thor and Woden."

"The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens."

REFORMING AGENCIES.

Western Enlightenment.—Monier Williams thus describes the effects of Brahmanism upon the Indian mind:

"Its policy being to check the development of intellect and to keep the inferior castes in perpetual childhood, it encouraged an appetite for exaggeration more monstrous and absurd than would be tolerated in the most extravagant European fairy tales. The more improbable the statement, the more childish delight it was calculated to awaken. . . . Time is measured by millions of years; space by millions of miles, and if a battle is to be described, nothing is thought of it unless millions of soldiers, elephants, and horses are brought into the field."*

Sir H. S. Maine, one of the ablest lawyers that ever came to India, says:

"When the Indian intellect had been trained at all before the establishment of the British Indian Empire, it stood in need before everything else of stricter criteria of truth."†

He describes the Indian intellect as "elaborately inaccurate, as supremely and deliberately careless of all precision in magnitude, number and time."

The Western mind does not believe that by magic a man can be transformed into a tiger or jackals into horses. It uses its common sense, and demands evidence for extraordinary statements.

Western science has also shaken the foundations of Hinduism. An educated Hindu can no longer believe in the mountain

* *Indian Epic Poets*, p. 53.

† *Reign of Queen Victoria*, Vol. I., p. 507.

Mahameru, nor in the seven seas of milk, curds, sugar-cane juice, or that eclipses are caused by Ráhu and Ketu seeking to seize the sun and moon.

It must be confessed that this influence is sometimes simply destructive. The conclusion is apt to be drawn that as Hinduism is false, so all religions are of human invention. This reasoning is on a par with that which would say, since the geography of the Hindu Sacred Books is wrong, there is no true system of geography.

Another drawback has been that, in not a few cases, the Indian mind feeds on the garbage of English literature,—low novels like those of Reynolds.

Still, on the whole, Western influence has been beneficial in a moral and religious point of view. This is shown by the assimilation of Indian public opinion to that of England and America.

At the banquet given by the National Liberal Club in London, in honour of Lord Ripon, Mr. Bright, the well-known friend of India, gave expression to the following views:—

“Well, if the English language is being spoken so widely over India, if the English literature is being read and studied; if the science of this country and of western nations becomes the science of the people of India, what must be the result? Before that force there must fall certain things. There must fall the system of caste, and there must fall the system of a debasing idolatry. These things cannot stand against the literature which is now being freely read and studied by multitudes of the most intelligent people of India.”

Christian Missions.—According to tradition, some Indian merchants who went to Alexandria to sell their spices and gems, became acquainted with Christianity, and asked the bishop of Alexandria to send them a teacher. He sent Pantænus, a learned Greek philosopher, who had embraced Christianity. So far as known with certainty, he was the first Christian missionary to India. Others followed, and at an early period some Syrian Christians settled on the south-west coast of India, where their descendants are still numerous.

Protestant Missions date from the landing in India in 1706, of Ziegenbál and Plutschó, two young Germans sent out by the king of Denmark. British India was then under the East India Company. Its officials latterly had the idea that the presence of Christian missionaries in India would occasion religious riots. When William Carey wished to commence a mission in Bengal, he had to settle at Serampore under the Danish flag. Bible translation was the great work of Carey; but he did good in many ways. He was the founder of the Agricultural Society of Bengal.

It was not till 1813, through the exertions of Wilberforce and others, India was thrown open to missionaries. Among the Missionaries who have come to India none perhaps has had a greater influence upon the country than Dr. Alexander Duff.



REV. DR. ALEXANDER DUFF.

The Rev. Alexander Duff was sent out by the Church of Scotland as its first missionary to India. He left England in October, 1829, and after nearly an 8 months' voyage, during which he was twice shipwrecked, reached Calcutta at the end of May,

1830. His special work was to establish a Missionary College. At that time Sanskrit, Persian, and Arabic were taught in Government Colleges, and even many Englishmen in high position approved of such teaching in preference to English. Duff took an opposite view. He held that English was "the best and amplest channel for speedily letting in the full stream of European knowledge on the minds of those who were destined to influence and direct the national intellect and heart of India." In this Duff was encouraged by Rammohan Roy. The native languages were by no means to be neglected, but the English key to knowledge was to be given to India.

The Institution was opened on July 12th, 1830. It commenced with five young men, but before the end of the first week there were more than 300 applicants. A simple yet thorough course of instruction in the English language in all the classes was laid down, and the Institution soon achieved a wonderful popularity. At the end of the first year a public examination of the scholars was held in a spacious hall in Calcutta, and was attended by a large number of European gentlemen and ladies, besides some Indians of high rank. On the reopening of the seminary, the number of new applications for admission was more than trebled. Elementary teaching was gradually advanced to a collegiate course, somewhat similar to that pursued at one of the Scottish universities. In nine years the five who entered the Institution on the day of its commencement increased to an average attendance of 800.

Duff's views on English education were held by Macaulay, then Legal Member of the Governor-General's Council; and defended by him in an admirable Minute on Education in India. They were adopted by Lord William Bentinck, the Governor-General, and a Resolution was passed in favour of English education, which gave a great impulse to it all over India. The effect, on the whole, has been highly beneficial. Sanskrit contains false history, false science, false philosophy, false religion. The more it is studied, the more errors are acquired. Pandits, whose knowledge is confined to Sanskrit, are "learned fools," the most bigoted portion of the people, the greatest opponents of reform. It is true that English contains some pernicious literature; but, on the whole, it has tended greatly to elevate India. More and more enlightened views on every point are gradually spreading.

Space does not permit the various Missions to be described in detail. Only a summary view can be given of the progress of Christianity in India.

The opinion has been expressed by Hindus that Christianity will not ultimately prevail in India on account of what they consider its slow progress. It should be remembered that changes do not proceed in the life of a nation as rapidly as in those of an

individual, and from its immense population and its caste system, India's advance must be exceptionally gradual. The remarks of an English statesman, Sir J. E. Tennent, who spent several years in Ceylon, deserve consideration :—

“Political changes are usually rapid, and often the offspring of a single cause; but all moral revolutions are of a gradual development, and the result of innumerable agencies. Progressive growth is the law and process of Nature in all her grand operations. Philosophy, science and art, all the moral and intellectual developments of man, are progressive; and under the influence of Christianity itself, the march of civilisation, though controlled and directed by its ascendancy, is regulated by these eternal laws of social progress which have been ordained by omnipotence.”

“It is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity than has marked its earlier progress and signalled its first success; and that in the instance of India, ‘the ploughman may overtake the reaper, the treader of grapes him that soweth the seed, and the type of the prophet realized, that ‘a nation shall be born in a day.’”*

The progress of Protestant Missions in India since 1851 has been as follows :

		Foreign Missionaries.	Ordained Natives.	Native Christians.	Pupils.
1851	...	339	21	91,092	64,043
1861	...	479	97	138,731	75,995
1871	...	488	225	224,258	122,132
1881	...	586	461	417,372	187,652
1890	...	857	797	559,651	279,716

The total number of Christians, Roman Catholics, Syrians, and Protestants, during the last three decades were as follows :

1881	...	...	...	1,862,634
1891	...	...	...	2,284,172
1901	...	...	...	2,923,349

In 1881 Christians numbered 1,862,634 and Sikhs 1,853,385, the excess of the former being only 9,249. In 1891 Christians numbered 2,284,172, and Sikhs, 1,907,833, Christians exceeding the Sikhs by 376,339.

But the results of Christianity in India are not to be measured merely by the number of avowed Christians. There are many Christians in heart, who are only prevented from making a public profession by the severe persecution it would entail. In addition, Christianity, in one form or another, is influencing the whole country. Some of the changes produced are noticed below.

The most complete account of Christianity is found in the New Testament, but a little volume compiled by Lord Northbrook,

* *Christianity in Ceylon*, pp. 326, 7.

some time Viceroy of India, for the people of India, will be found useful, *The Teaching of Jesus Christ in His own Words*. Price 1 Anna.

THE BRAHMO SAMAJ.

This movement may be noticed as an indirect result of Christian Missions and English education. Its founder, Rammohun Roy, first learned monotheism from the Bible and the Koran, and then tried to find it in the Upanishads. In 1820 he published



RAMMOHUN ROY.

“The Precepts of Jesus, the Guide to Peace and Happiness; extracted from the books of the New Testament.” As already mentioned, he aided Dr. Duff at the commencement of his work in Calcutta. Along with some friends he established a Society

with weekly meetings for worship and the delivery of a sermon—before unknown among the Hindus. A building was purchased, and in 1830 the first Hindu Theistic Church was opened.

Rammohun Roy had long wished to visit England with the view of obtaining as he himself said, “by personal observation a more thorough insight into the manners, customs, religion, and political institutions of Europe.” He died there in 1833.

After Rammohun Roy went to England, the Society which he founded began to languish. It was managed by pandits, and become more and more Hinduised. It would have ceased to exist, had it not been supported by the Raja's wealthy friend, Dwarakanath Tagore.

In 1839 Debendranath Tagore founded a “Society for the Knowledge of Truth,” which was in 1848 incorporated with that established by Rammohun Roy. After careful investigation, the infallibility of the Vedas was given up in 1850, and the Society became a purely Theistic Church, without any acknowledged Scriptures. Debendranath did not break with caste and Hindu society, although he timidly taught that both needed reformation.



KESHUB CHUNDER SEN.

In 1857, Keshub Chunder Sen, then 19 years of age, joined the Society. He had received a good English education, and was a great admirer of the works of Theodore Parker, an American writer. He worked for some years as assistant minister to Debendranath; but in 1865, no longer able to bear the inconsistency of holding the unity of God and the brotherhood of man along with the institution of Hindu caste, he broke away from the old Brahmo Samaj, and formed one of his own. He adopted many of the leading terms of Christianity, but gave them a different meaning.

In 1877, Keshub had his daughter married to the young Maharaja of Kuch Behar, contrary to the rules which he had himself laid down. This led to the secession of some of the leading members, who formed a new Society, called the Sadharan (general) Brahmo Samaj. In 1881, Keshub, with some of his remaining followers, started what he called the "New Dispensation," which, in further imitation of Christianity, had its apostles and a kind of baptism. His mind latterly seems to have been affected. He professed to speak in the name of the Lord, and issued a proclamation from "India's Mother."

After Keshub's death in 1884, the Society which he founded was torn by internal dissensions. Mr. P. C. Mozoomdar should have been its leader, but the members refused to allow him to occupy the *vedi* or seat from which Keshub addressed them. The Sadharan Brahmo Samaj, now has most life, although even it is not vigorous. The Adi or original Samaj, to which Debendranath belongs, may be said to have merely a nominal existence.

The members of the Brahmo Samaj hold much more enlightened views on the subject of religion than Hindus; but past experience shows that they will probably either return to Hinduism or become Christians. No system of simple theism has ever become a national religion.

A much more complete account of the movement will be found in *The Brahmo Samaj and other Modern Eclectic Systems*. 8vo. 108 pp. 3s.

THE ARYA SAMAJ.

False patriotism is one of the obstacles with which truth has to contend in India. It gratifies the national pride to believe that all religious truth is to be found in its sacred books. The earnest seeker does not ask whether a doctrine is Indian or European, but is it *true*? Keshub Chunder, in one of his addresses, thus denied the nationality of science:

"In science there cannot be sects or divisions, schisms, or enmities. Is there one astronomy for the East and another for the West? Is there an Asiatic optics as distinguished from European optics? Science is one; it is one yesterday, to-day,

and for ever; the same in the East and the West. There can be but one science; it recognises neither caste, nor colour, nor nationality. It is God's science, the eternal verity of things."

It is the same with religious truth; it does not recognise nationality.

Rammohun Roy as already mentioned, read monotheism in the pantheistic formula, "One only without a second." The founder of the Arya Samaj sought to find the most recent modern inventions in the Vedas. Max Müller says of him :

"To him not only was everything contained in the Vedas perfect truth, but he went a step further, and by the most incredible interpretations succeeded in persuading himself and others that everything worth knowing, even the most recent inventions of modern science, were alluded to in the Vedas. Steam-engines, railways, and steam-boats, all were shown to have been known, at least in their germs, to the poets of the Vedas, for Veda, he argued, means Divine Knowledge, and how could anything have been hid from that?"*

The following is the mode in which Dayānand finds railways in the Vedas :—

Pandits explain *Shwetam Ashvam* to mean the white horse. "But Dayānand sees more in it; the meaning is the steam horse or steam. In *Ashvī* then (meaning here fire and water, and hence steam) we find the motive power for these vehicles. Again, *Kharashwa*, i.e., *chhah ghore* (six horses), so the pandits, but Dayānand says, the meaning is, that the vehicles are to contain six compartments for fire and water."†

A short account will first be given of his life.

Dayānand was born at Morvi, in Kathiawar, in the year 1824. His father was a zealous Saivite. Dayānand, at an early age, studied Sanskrit grammar, and learnt the Vedas by heart.

When Dayānand was 21 years of age his father wished him to be married against his will; so he left home secretly. Afterwards he was found and brought back, but again he ran away. For years he wandered about, for a time becoming a sannyāsī. Even when ten years of age he saw the folly of idolatry. When he grew older, he rejected all the Hindu sacred books as inspired except the four Vedas and the Isa Upanishad which is found in the Yajur Veda.‡

Besides lecturing, Dayānand devoted some of the later years of his life to the publication of books. Before his death he had completed a translation into Hindi of one-half of the Vedas. The principal points of his teaching are embodied in his *Rig-Vedādi Bhāshya Bhūmika*, 'A Prefatory Exposition of the Rig-Veda and others.' His *Satyārth Prakāśh*, 'Manifestation of true Meanings,' gives his teaching as to religious and social customs.

* *Biographical Essay*, p. 170.

† Rev. H. Forman, *The Arya Samaj*, pp. 52, 53.

‡ See his letter to Raja Sivaprasad, *Athenæum*, Feb. 5, 1881.

Latterly Dayānand became very corpulent. He died at Ajmere in 1883 at the age of 59.*

Dayānand accepted and rejected what he pleased of the Hindu sacred books, and put his own meaning upon them. All who differed from him were denounced as ignorant.

Numerous Societies have been formed in North India and the Punjab, called Arya Samajes, professing to follow Dayānand's interpretation of the Vedas. An Anglo-Vedic College has been established at Lahore, and a weekly newspaper in English, called the *Arya Patrika*, is issued.

Dayānand held the *eternity of the Vedas*. An Arya Samaj tract, *Beliefs of Dayānand Sarasvati*, bears the date 1,960,852,987 A. M., with the Christian era, 1887 A.D.

Upon this claim to antiquity, the *Indian Spectator* remarks :—

“AGE WITHOUT WISDOM OR PROGRESS.—The Hindu Aryas do not count their existence by centuries but by millions of years. This is their 1,961st million. What a contrast to our miserable 19th century! But alas and alas! These millions and billions of years have left the Hindus no wiser than the mushroom Europeans in the Dark Ages. Far better is the 19th century of Europe than the 1,961st millionth year of Aryan India.”

The Future of the Arya Samaj.—The Hindus are very open to flattery. Even an ordinary man is often addressed as Maharaj! National vanity is pleased with the thought that their sacred books are eternal, and contain the germs of all knowledge. Dayānand also gave up some of the grosser forms of Hindu superstition. The forecast of Max Müller will doubtless prove correct : “For a time this kind of liberal orthodoxy started by Dayānand may last ; but the mere contact with Western thought, and more particularly with Western scholarship, will most likely extinguish it.”†

Although Christians do not agree with the Arya Samajists, that the sum of all knowledge is to be found in the Vedas, in so far as they are seeking to spread a purer faith, to put an end to evil customs, to raise the moral condition of the people, they have their sympathy.

FALSE PATRIOTISM THE ENEMY OF PROGRESS.

The *Hindu Patriot* says :—

“The orthodox Hindu has a profound contempt for every *Shaster* but his own—nay, rather, he scouts the very idea of anybody but a Hindu having a *Shaster*.”

Even men claiming to be educated, through a spirit of false patriotism, indulge in extravagant praise of ancient India, and in undue depreciation of Western progress.

* Chiefly abridged from *Biographical Essays*, by Max Müller. *Ibid.*, p. 182.

† For a fuller account of the movement, see *The Arya Samaj*, 8vo. 64 pp. 1 An. by Rev. H. Forman, North India Tract Society.

Some years ago Mr. Manmohan Ghose said at a meeting of the Bethune Society, Calcutta :

"He felt a legitimate pride in the ancient civilization of India, but he was bound to say that an undue and exaggerated veneration for the past was doing a great deal of mischief. It was quite sickening to hear the remark made at almost every public meeting that the ancient civilization of India was superior far to that which Europe ever had."

Dr. Mohendralal Sircar thus describes the course of these false patriots in Bengal :

"You must have observed a retrograde movement going on in our midst which I fear is calculated to retard the progress of the Hindu race. I mean a return towards superstitions and idolatries which lie as the blackest blot upon this part of the world. The crude words and hazy conceptions of the sages are looked upon as absolute truth. No man is allowed to differ from them however much they may have differed from one another, or however much they may differ from modern science. Indeed, if we are to believe these reactionaries, it is so much the worse for modern science if she will not conform her doctrines to the transcendental nonsense of the sages."—*The Epiphany*, November 5th, 1887.

It must be acknowledged that there is nothing new in such a course of conduct. The emperor Julian attempted it in Europe fifteen centuries ago. An intelligent Indian writer says :

"History tells us that it is in human nature to use every newly-discovered truth in explaining old superstitions. It is after this explanation, too, has been exploded that the truth is able to make its way into the minds of men. India is passing through this intellectual crisis. The first gleams of modern science have begun to flash upon a society long clouded by superstition; and the first result of this change is, as it has always been in the history of nations, that the educated waste their energies in spinning cobwebs of airy nothings, in order to prove that all our institutions are based upon the latest results of science."

"These reconcilers of modern culture and old prejudices, in my humble opinion, do more harm to their society than those weak, ignorant men who openly oppose every innovation. The great merit of the elder generation is that it has a genuine faith—whether it is well-guided or misguided is a different question. But the young generation of Indians has neither the faith of the elder one, nor the bold questioning spirit of Europe; but 'destitute of faith, yet terrified at scepticism,' it tries to escape the inevitable agonies of a great intellectual crisis by pouring the new wine of modern culture into the old bottles of Indian superstition."

"I think if there is any phase of our present revolution which is really lamentable, it is that of the general hypocrisy of our educated youths."*

* *The Indian Magazine*, 1886. The writer styles himself "A Kashmiri Pandit."

Sir H. S. Maine, in a Convocation Address, severely condemned such attempts as pernicious in their tendencies :

"It is not to be concealed, and I see plainly that educated Natives do not conceal it from themselves, that they have, by the fact of their education, broken for ever with much in their history, much in their customs, much in their creed. Yet I constantly read, and sometimes hear, elaborate attempts on their part to persuade themselves and others, that there is a sense in which these rejected portions of Native history, and usage, and belief, are perfectly in harmony with the modern knowledge which the educated class has acquired, and with the modern civilization to which it aspires. Very possibly, this may be nothing more than a mere literary feat, and a consequence of the over-literary education they receive. But whatever the cause, there can be no greater mistake, and under the circumstances of this country, no more destructive mistake."

Let the concluding remark be pondered :

"Whatever the cause, there can be no greater mistake and under the circumstances of this country no more destructive mistake."

Boasting is no proof of wisdom—rather the reverse. Pope says :

"Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind ;
What the weak head with strongest bias rules,—
Is pride, the never-failing vice of fools."

GENERAL PROGRESS ALREADY MADE.

Notwithstanding all the opposing forces, it is encouraging that some advance is perceptible in addition to what has been mentioned.

1. **Higher Ideas of Morality.**—It is now generally acknowledged that the gods are bound by the laws of morality as well as human beings. Obscene sculptures in temples and dancing girls are condemned. There is a higher standard of truthfulness. Krishna, speaking to Yudhisthira in the Drona Parva of the Mahābhārata, says that four kinds of falsehood are allowable. Manu's Code gives similar license :

"In love affairs, at marriage, for the sake of grass for cows or of fuel (for sacrifice) or to favour a Brahman, there is no sin in a (false) oath."
VIII. 112.

Such paltering with truth would now be condemned.

2. **Monotheism is spreading.**—Intelligent Hindus generally confess that there is only one God. It is also admitted that a *nirguna* Brahman, unconscious even of its own existence is a fiction, and that the one true God must be personal, having knowledge, reason, and love. The Fatherhood of God, taught by Jesus Christ, is beginning to be generally acknowledged by edu-

cated men. Max Müller has shown that Dyaus Pitar, 'Heaven Father,' was the earliest God of the Aryans. The following remarks may be considered his last message to India:—

"Thousands of years have passed away since the Aryan nations separated to travel to the North and South, the West and East: they have each formed their languages, they have each founded empires and philosophies, they have each built temples and razed them to the ground; they have all grown older, and it may be wiser and better; but when they search for a name for that which is most exalted and yet most dear to every one of us, when they wish to express both awe and love, the infinite and the finite, they can but do what their old fathers did when gazing up to the eternal sky, and feeling the presence of a Being as far as far and as near as near can be; they can but combine the self-same words and utter once more the primeval Aryan prayer, Heaven Father, in that form which will endure for ever, 'Our Father, which art in heaven.'"

The most illiterate woman can understand the word 'Father.' What a blessed change it would be if the mothers of India, instead of frightening their children with stories of demons or training them to worship idols, taught them that the one true God is their loving Father in heaven!

3. More correct ideas of Religious Worship are being entertained.—Hindu worship on festival nights consists merely in drumming and shouting, in flags, and guns and fire-works, in the dragging of the idol car by tumultuous noisy crowds, in singing and dancing, in all sorts of shows, noises, and riots. While this worship is being performed, no instruction is ever given in the duties of life. The discharge of these duties is never represented as enjoined by the gods. No prayers are offered by the worshippers to enable them to discharge these duties aright. Contrast with this religious worship among the Brahmos, adopted from Christianity.

It is true that these enlightened views are yet confined to a few, like the tops of the Himalayas catching the first rays of the sun. But they will gradually descend, and be embraced by larger and larger numbers, until they are accepted by the many millions of India.

POLITICAL ADVANTAGES OF A RELIGIOUS UNIFICATION OF INDIA. Mr. B. L. Chandra, of Calcutta, in a letter to the Delegates of the National Congress, thus points out the political advantages of a general belief in the Fatherhood of God and Brotherhood of Man:

"Lord Dufferin said in Calcutta:

"The problem is, how can the several distinct nationalities which constitute the population of India, with their infinitely diverse rites, discordant and hostile prejudices, and conflicting social usages, be fused into one Nation?"

A great authority has said that, 'Religion is the strongest and most important of all the elements which go to constitute nationality.'

"But is there a religion, it may be fairly asked, which can weld the various peoples and races of India, into one united nation? What is the religion that can knit the Hindu and the Moslem, the Aryan and the Aboriginal, in the bonds of one great Brotherhood? What is the religion that can harmonize into one nationality the Sikhs and the Parsis, the Rohillas and the Pathans, the Beluchis and the Assamese? What, in a word, is the religion that can make the Brahman and the Chandal one? How shall this vision of unity become an historical reality?"

"Hinduism cannot achieve this unity. With its inexorable caste rules it can separate and divide, but can never unite and harmonize."

But that which from its very nature Hinduism is unfitted to do, it is one of the chief missions of Christianity to accomplish. Christianity came to proclaim to the world the Fatherhood of God and the Brotherhood of Man in a sense in which they never were proclaimed before. Christianity knows no caste. It knows no distinction of race or country.

"Since the Roman society and polity began to decay, men enthusiastically imbued with the spirit of Christianity, have ever been foremost in the task of building up that fabric of European Civilization which now dominates over the world. Whether in the wilds of Scandinavia or among idolatrous Teuton hordes, in the cloister, in the camp, in the parliament, or in the guild of mediæval Europe—or, in later ages, asserting by speech, by pen, or by the sword, the rights and obligations of mankind—the strongest and most successful organizers and constructors, social as well as political, have ever been men of the strongest, deepest, most earnest religious Christian convictions, all deriving their inspiration from one common source."

"Gentlemen of the Congress! What Christianity has done for the most powerful nations of Europe, what it has done for the United States of America, it can and will do for India. Political rights, large powers of administration, the representative and constitutional form of Government, equality, fraternity, unity, all these things, the very privileges which we seek for, have followed as a matter of course, wherever Christianity has been accepted and loyally followed. Christianity therefore has a peculiar claim upon your attention."

THE MATERIAL AND SOCIAL ADVANTAGES OF CHRISTIANITY.

Christianity has no restrictions against foreign travel. England has been enriched largely by its foreign commerce. Manual labour is considered honourable, and manufactures are thus encouraged. India is called the "Land of Charity," but it is also the "Land of Beggars," from the false charity promoted by Hinduism. Money would no longer be worse than uselessly spent on Shraddhas.

Caste has been justly called the "most inexorable social tyranny ever inflicted on the human race." Its restrictions would be swept away. Christianity has no restriction about marriage except between near relations. It is well known what troubles fall upon the Hindus in this respect in consequence of their absurd caste rules.

TRUTH TO BE THE GREAT OBJECT.

Let the words of Sir Madhava Row be pondered :

"What is not TRUE is not PATRIOTIC."

The affirmative also holds good :

What is TRUE is PATRIOTIC.

Perhaps in the whole range of Hindu literature there is nothing more touching than the following prayer from the Brihad Aranya Upanishad :

**"From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality."**

The above words, in their true sense, should express the most earnest desire of our hearts. They contain petitions which should be offered by every human being.

From the **Unreal** to the **Real** means—from the **False** to the **True**.

Educated Hindus know that the **Geography** of their Sacred Books is "**Unreal**." There is no Mount Meru in the centre of the earth, 84,000 yojanas in height ; there are no oceans of ghee, sugar-cane juice, &c.

The **Astronomy** of the Hindu Sacred Books is equally '**Unreal**.' The sun does not move round the earth ; eclipses are not caused by the demons Ráhu and Kétu.

The **History** of the Hindu Sacred Books is likewise '**Unreal**.' Kings are said to reign over countries which have no existence ; in describing battles the wildest exaggerations are used.

The **Gods** of the Hindu Sacred Books are "**Unreal**." They have no existence, and are the imaginary creations of poets with the ideas of their times. The gods were thought to be like the people themselves, with the same wants. Just as they provided wives for their sons, so their gods were similarly supplied. To an intelligent man this is sufficient to prove their non-existence. The gods of Hinduism are not alone in this respect. The pages of history are strewn with the names of gods equally imaginary and no longer worshipped. Thus will it be in India.

The "REAL" is the great Creator of heaven and earth, our Father in heaven. Let Him alone be worshipped.

May the Twentieth Century be distinguished in India by the changes thus indicated by Tennyson :

**" Ring out the old, ring in the new,
Ring out the false, ring in the true."**

Let educated men seek to deliver the masses of their countrymen from the degrading superstitions by which they are enslaved, and the so-called learned few from the speculations which they have spun out of their own heads, which are as unsubstantial as those of the spider.

It would be far grander for the whole human race to join in the worship of our Father in heaven than to have a number of national religions. This unity will surely come.

"The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

A distinguished French Orientalist says that "As India has already adopted the science and arts of Christian nations, so she will one day spontaneously embrace their faith."

CONCLUDING APPEAL.

The progress of Civilization in India has thus been briefly reviewed from the earliest to the present time. Our last words to our readers urge them to make the glory of God and the benefit of their great country the main aim of their lives. There are, it is true, several subordinate objects; let this should be the chief.

To enable them to do so, they must have the help of their Father in heaven. Without this they will be unable to resist the many temptations to ease and self-indulgence which will surround them.

Have we loved and served our heavenly Father as we ought? Alas, no, we have been disobedient, rebellious children, forgetting God, and seeking only to please ourselves.

Our first duty is sorrowfully to confess our sin and ask forgiveness. Say, "Father, I have sinned, and am no more worthy to be called Thy son."

Christians do not hope to enter heaven on account of their own supposed good deeds. They confess that their best actions are defiled by sin. They hope to be saved only through the spotless righteousness of the Lord Jesus Christ.

Besides being at peace with God by having our sins forgiven, we need to have our hearts purified. Christianity teaches that this is the special work of the Holy Spirit, given by our heavenly Father to all who ask Him.

The Bible says of God, "Thou art good, and doest good." This is the character at which we should aim. We fulfil the object of our existence only when we copy this pattern.

• To be good is the first step. Without this we cannot expect to do any real, lasting good to others, and even although we could, to be a "castaway" ourselves, would be a deplorable end. To be *as good as we can* is the best means of being *as useful as we can*.

Our best example is the Lord Jesus Christ, of whom it is said that He "went about doing good."

One of the petitions of the Lord's prayer is, "Thy kingdom come." This world is a revolted province of God's dominions. Men have risen in rebellion against their great Creator and said, "We will not have Him to reign over us." They have turned from God, the "perfection of beauty," to hideous idols; they have worshipped brute beasts, and even devils. By far the greatest good we can do to our fellowmen is to lead them to return to their rightful Lord. It is of little avail whatever else is done, if this is not gained. So long as men are rebels against God, they can have no true joy, while every other blessing will follow reconciliation. If God's will were done on earth as it is in heaven, earth would resemble heaven in happiness.

What more glorious enterprise could there be than to seek to turn India from dumb idols to the living God! It is one which has special claims upon you. The land to be benefited is that of your birth. Its people are bone of your bone, flesh of your flesh. You have also peculiar advantages for the work. Foreigners must often speak with a "stammering tongue"; they are unacquainted with the thoughts and feelings of those they address; the doctrines they teach are looked upon as alien. You can use accents which fall with sweetness upon your fellow-countrymen; you know the misapprehensions which have to be guarded against, the best means of presenting truth; you can testify from your own experience. The history of India shows what changes may be effected even through the labours of one man. Gautama Buddha taught a system which eventually spread from Peshawar to Cape Comorin. Largely through the efforts of Sankara Acharya, Brahmanism regained its ascendancy. Men equally zealous, with God's help, might speedily turn the whole of India, not from one superstition to another, but to the one true faith, which is gradually extending over the whole earth.

Various means may be adopted to diffuse religious truth. The first and most important is to be a "living epistle of Christ, known and read of all men." Show what true Christianity is by your life. This is a kind of teaching which all can understand. Conversation is a valuable agency. Selecting favourable opportunities, bring the claims of Christianity before relatives, friends, and others whom you meet. You can also try to persuade them

to attend lectures and public worship. Parents may be induced to send their children to Christian schools. Tracts and books may be circulated with great advantage. After speaking to a person, give him something to read to deepen the impression. Those who are qualified, may give public addresses on Christianity. In Calcutta, there are several Bengalis, employed in public offices, who thus, in the evenings, make known the truth to their countrymen. The noblest of all employments is to devote, in a proper spirit, one's whole life to this work.

In addition to the above direct means, aid may be afforded by money for the support of preachers, schools, the printing of Scriptures, &c. Some persons give a fixed proportion of their income, *e.g.*, one-tenth, to such objects. This example deserves to be imitated.

While the diffusion of Christianity is at once the highest benefit which can be conferred upon the people of India and the surest road to every other blessing, all measures calculated to promote health and happiness should be aided. Christians should be foremost in every scheme of benevolence.

Some may excuse themselves on the ground that they have neither time nor ability to do good. This is a great mistake. The real cause is want of inclination. The love of ease or money lies at the root of the objection.

It is surprising, how much one mind, rightly directed and intent upon its purpose, can accomplish with the Divine blessing.

Let the grand object of your life be to *do God's will*, and it cannot be a failure in whatever circumstances you may be placed. You may strive to be rich and yet die a poor man; you may set your heart on some honour which always eludes your grasp. Even should you attain riches and rank, the loss of health, or some other affliction, may damp your joys; while, even at the best, the want of permanence must cast a shadow over all. Not so if you live for God. You may do His will in the lowest sphere as well as in the highest; when prostrated by sickness, as much as when most actively engaged. Milton says,

“They also serve who only stand and wait.”

Never did young men in this country enter upon the stage of life under circumstances more interesting and important than at present. The wall of caste, by which India was enclosed, is crumbling down, and her representatives are now heard in the International Congresses held in Europe and America; education is spreading; many “run to and fro,” and knowledge is being increased.

It cannot be denied that the time is also one of special peril. Former beliefs are losing their hold; former restraints are being removed; respect for authority is being replaced in some by an

arrogance which neither fears God nor regards man. There is great danger lest old virtues should disappear, and new vices prove a fresh curse to the country.

• The weal or woe of India depends largely upon her educated sons. The influence once possessed by the Brahmins is rapidly passing into their hands; they are becoming more and more the leaders of the people. Let them seek to combine the excellencies of East and West, avoiding whatever is reprehensible in either. Let their chief object in life be the glory of God and good of their country. Thus will they secure to themselves the greatest amount of happiness here and hereafter, while they will prove a blessing to generations yet unborn.

And let there be no delay. Join at once the noble band already in the field.

Arise! for the day is passing,
And you lie dreaming on;
Your brothers are cased in armour,
And forth to the fight are gone!
A place in the ranks awaits you;
Each man has some part to play,
The Past and the Future are nothing
In the face of stern To-day.

Arise from the dreams of the Future
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honour, (God grant it may!)
But your arm will be never stronger,
Or needed as *now*—To-day.

Arise! if the Past detain you,
Her sunshines and storms forget;
No chains so unworthy to hold you,
As these of a vain regret;
Sad or bright, she is lifeless ever;
Cast her phantom arms away,
Nor look back, save to learn the lesson
Of a nobler strife To-day.

Arise! for the day is passing!
The sound that you scarcely hear,
Is the enemy marching to battle!
Rise! Rise! for the foe is near!
Stay not to sharpen your weapons,
Or the hour will strike at last,
When, from dreams of coming battle,
You may wake to find it past.

A. A. Procter.

APPENDIX.

PUBLICATIONS FOR INDIAN READERS.

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